

UCWANINGO LOKUHLOLA IZINSELELO EZIBHEKENE
NOTHISHA ABAKHULUMA ISIZULU ULIMI LWEBELE LAPHO
BEFUNDISA ISIZULU ULIMI LOKUQALA LOKWENGEZA
KUBAFUNDI ABAKHULUMA ISIZULU NJENGOLIMI LWESIBILI

Ezikoleni Ezimbili Zamabanga Aphezulu Ezisendaweni yasePhayindane

Ezansi nelaKwaZulu-Natal

Ibhalwe ngu-

MURIEL NOKUKHANYA ZULU

Umqingo owethulwe ukufeza izimfanelo

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Abeluleki: UDokotela E. Mngqwashu

:UDokotela S. L. Ntuli

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UKUSAYINA: ----- USUKU: -----

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IQOQA

Lolu cwaningo luhlose ukuthi luhlole izinselelo ezibhekene nothisha abakhuluma isiZulu uLimi Lwebele abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni lapho abafundi bekhuluma isiZulu njengoLimi Lwesibili. Lolu cwaningo lungaphansi kwepharadayimu yomhumusho (*interpretive paradigm*). Luwucwaningo lwesimo sotho (*qualitative*) lwezikole ezimbili ezisendaweni yaseKloof, eSiyingini sasePhayindane. Kusetshenziswe inhlolelwazi esakuhleleke (*semi structured interview*) ukuqoqa ulwazi lwezinselelo ababhekene nazo othisha. Othisha ababambe iqhaza kulolu cwaningo bayingxanye yothisha asebenkantshubomvu ekufundiseni kulezi zikole ezixube izinhlanga nezifundisa isiZulu njengoLimi Lokuqala Lokwengeza. Kusetshenziswe isheduli yenhlolelwazi esakuhleleka ukuthola ulwazi kulabo thisha. Kuphinde kwaqoshwa inhlolelwazi (*interview*) ukuze kube lula lapho sekuhlaziywa (analysis).

Lolu cwaningo luqukethe izinhlobozinhlobo zezinjulalwazi (*theories*) eziqhamuka nongqondongqondo bezifundiswa, nabacwaningi abehlukene abasebenzisa izinhla zenkulumo ezingafakwa emaswini okufundisa abafundi uLimi Lwesibili Lokwengeza lube lungasuswanga ulimi lwabafundi Lwebele. Uma lezi zinjulalwazi zingasetshenziswa ngokuyikho mhlawumbe lingakhuphuka izinga labafundi abakhuluma isiZulu ngokuyikho noma isiZulu kungesilo ulimi lwabo Lwebele. Kuyona le thesisi kunezipendulo ezitholakale kwinhlolelwazi eyenziwe nothisha, umcwaningi usebenzise izimpendulo nezinkinga ezishiwo ngothisha ababambe iqhaza ukuze afinyelele esiphethweni socwaningo. Okutholakele kulolu cwaningo ukuthi izinkinga ezibhekene nothisha abafundisa ulimi lwesiZulu Lokuqala Lokwengeza ezikoleni lapho abafundi bekhuluma isiZulu njengoLimi Lwesibili, zingasombululeka uma abazali, abaphathi bezikole nemikhandlu yabafundi kanye nomnyango wezemfundo bengabambisana nothisha ekukhuthazeni nasekugqugquzeleni abafundi abafunda lolu limi ukuba bazimisele, balunike inhlonipho njengezinye izifundo abazifundayo.

ISAPHLUKO SOKUQALA

ISETHULO, ISENDLALELO KANYE NENHLOSO YOCWANINGO.

ISETHULO :

Lo mqingo wethula umbiko wocwaningo olwenziwe ngokuhlaziya izinselelo ezibhekene nothisha abakhuluma isiZulu uLimi Lwebele lapho befundisa isiZulu njengoLimi Lokuqala Lokwengeza ezikoleni lapho abafundi bekhuluma isiZulu njengoLimi Lwesibili. Ngonyaka we-1994 iNingizimu Afrika yaphenduka izwe elikhululekile ekucindezelweni ngubandlululo. Abazali baseNingizimu Afrika banikezwa ithuba lokuba babhalise izingane zabo kunoma yisiphi isikole abasithandayo, ukuze izingane zabo zifunde kuso. Iningi labazali abansundu baqoka ukuthumela izingane zabo ezikoleni zabamhlophe ezazaziwa ngokuthi ngama 'Model C' kanye nasezikoleni zamaNdiya ezazaziwa ngokuthi ngama-*House of Delegates*.

Isizathu sabazali abansundu sokwenza lokhu ukuthi banomqondo wokuthi isiNgisi yilona limi olubalulekile ngaphezu kolimi lwesiZulu, okunye kungukuthi bafuna ukuba izingane zabo zikwazi ukukhuluma isiNgisi zisikhiphe ngamakhala. NgokukaMoonsamy (1995) ulwazi lolimi lwesiNgisi luyinto ehlonishwayo nethathelwa phezulu kubantu abansundu lapha eNingizimu Afrika. Abantu abasha abakhuluma izilimi zendabuko emakhaya bancamela ukukhuluma isiNgisi kunolimi lwabo Lwebele. Iningi lezingane eziqale isikole ngesikhathi iNingizimu Afrika ikhululeka zafakwa ezikoleni ezixube izinhlanga, kusukela ezinkulisa kufinyelele emabangeni okuqala ezikoleni zikaHulumeni. Inkinga eyayikhona kulezo zinkulisa othisha kwabe kungabelungu abangenalo ulwazi lokufundisa izingane ezinsundu ukukhuluma nokubhala isiZulu. Babengenalo futhi ulwazi lokuthi bangazifundisa kanjani izingane ezinsundu uLimi Lwesibili bengasusanga ulwazi lwezingane loLimi lwazo Lwebele. Ngokuka Du Plessis noLouw (2008) uLimi Lokuqala ludinga ukuba ingane ilwazi futhi luthuthukiswe ukuze kuqikelelwe ukuthi ulwazi lolimi lwesiNgisi njengolimi lokufunda nokufundisa luwuLimi Lokwengeza olimini lwakhe Lwebele kunokuba lulususe uLimi Lwebele. Embikweni wocwaningo lukaHeugh naye

ubeka ngokuthi izingane ezingazange zithole ukufundiswa ngolimi lwazo Lwebele eminyakeni yokuqala eyisithupha ezikoleni zivama ukuba nezinkinga ekufundeni nasekwazini ulimi Lwesibili lokwengeza, futhi ukuphumelela kwazo akweqi emaphesentini angama-50. Lokhu kubangwa ukungakhuli kahle kwengane ngokomqondo (*Cognitive development*).

Ezinye zezizathu ezingenze ngathanda ukwenza lolu cwaningo ukuthi ngingumfundisi wolimi lwesiZulu kubalulekile ukuthi ngifundise ulimi lwesiZulu nginokuluqonda okwanele njengoba ngingumfundisi wolimi. Okwesibili ngingumzali othintekayo yilesi simo esibhekwa yilolu cwaningo, izingane zami ziqale ukufunda ezikoleni ezixube izinhlanga lapho ulimi lwesiNgesi kuyilona limi lokufunda nokufundisa. Othisha abafundisa isiZulu kungabelungu abangenalwazi olutheni ngesiZulu. Okwesithathu okungenze ngaqoka ukwenza lolu cwaningo ngokuthi izingane ezinsundu zilahlekelwa ulwazi lwazo lolimi Lwebele nendlela yokuphimisa amagama kanye namasiko esintu ngenxa yokuthi azizange zifunde ulimi lwazo LwesiZulu kuqala, bese bexhunywa ngolimi lwesiNgesi olungoLwesibili kubo. UMoonsamy (1995) uthi abazali abansundu babona ukuthi ukulingana ngokwemfundo kuhambisana nokwazi isiNgesi, yingakho bencamela ukubhalisa izingane zabo ezincane kusukela eminyakeni emibili ezikoleni lapho isiNgesi kuwulimi lokufunda nokufundisa.

Abacwaningi abanengi bafake ingcindezi kuhulumeni waseNingizimu Afrika ukuba ashintshe umqulu woLimi (*Language Policy*) kungabi isiNgesi kuphela ulimi lokufundisa. Yingakho-nje owayengungqogqoshe wezemfundo, uPandor (1995) amemezela ukuthi kuzoba nomthetho ozoshaywa (*proposed legislation*) wokuthi ulimi Lwebele lufundiswe iminyaka eyisithupha yokuqala ezikoleni. UPandor (1995) uze aqhube athi izilimi ezazincishwe amathuba kufanele zinikezwe inhlonipho efanayo nezinye izilimi. UPandor(1995) ugcizelela ukuthi izingane zisifunde isiNgesi kodwa nezilimi zabansundu zifundiswe ezikoleni.

Othisha abafundisa ezikoleni ezixube izinhlanga bavumelana ngokuthi uma abafundi befundiswa ngesiNgisi besebancane ezikoleni, lokho akubaniki ithuba elanele lokuba babenolwazi olwanele lolimi lwabo Lwebele. Lokhu kudala ukuthi ingane ilwazi kancane ulimi lwayo Lwebele kunolimi lwesiNgisi. UMoonsamy (1995) ubeka athi abafundi abalwazi kahle ulimi Lwebele baqhuba kahle esikoleni noma ngabe ulimi lokufundisa kungesilona oLwebele. Okumqoka ukuthi othisha abanamakilasi anabafundi abaxube izinhlanga kufanele bakwazi ukufundisa ngendlela ezokwenza ukuthi wonke umfundi abone ukuthi uyahlonishwa nesiko lakhe liyahlonishwa.

Ngonyaka wezi-2010 ungqongqoshe wezemfundo esemazingeni aphansi uNkosikazi Angie Motshekga uqhubeke lapho kwakugcine khona uNkosazane N. Pandor. UNkk. A. Motshekga usungule uhlelo olusha olubhekene nokuthuthukiswa kweKharikhulamu kusukela ngowezi-2010 kuqhubeka (*Strengthening Curriculum Implementation From 2010 And Beyond*), yena ufune ukuba lubhekisiswe kabusha uhlelo lwezemfundo olusetshenziswa ezikoleni olwaziwa ngokuthi yi-*National Curriculum Statement*. Inhloso yakhe akusikho ukuthi luqedwe lolu hlelo, kodwa ufuna ukuba luqinise futhi luthuthukiswe ukuze kwenyuswe izinga lokufunda nokufundisa ezikoleni. Okunye aqonde ukuthi kubhekisiswe kahle ngumsebenzi okumele umfundi awufundiswe nezindlela ezahlukene okumelwe zisetshenziswe ukuhlola abafundi iThemu neThemu kuze kuphele unyaka.

Lolu hlelo lubukeka luzothela izithelo ezinhle njengoba abafundi bezoqala ukufunda ulimi Lokuqala Lokwengeza kusukela ebangeni lokuqala (*grade 1*). Okunye okumqoka ngokuthi zonke izilimi zizolingana, u-Angie Matshekga ubeka kanje maqondana nolimi :

The language chosen by the learner as a Language of learning and Teaching shall be taught as a subject at least as a First Additional Language, from Grade one (1). English will not replace the mother tongue or home language in the early grades.

Uma lolu hlelo olusha luphumelela kuyobe kusho ukuncipha kwezinkinga ezibhekane nothisha abafundisa ulimi Lokuqala Lokwengeza. Njengoba nezazi zolimi zivumelana ngokuthi uma ingane iqale yafunda ulimi Lwebele yalwazi kuba lula nokufunda ulimi lokwengeza.

Baningi abacwaningi asebeke babhala nabo ngocwaningo oluthi alufuze lolu befuna ukuphonsa itshe esivivaneni solwazi. Omunye walaba bacwaningi nguMthembu-Funeka (2009) ocwaningweni lwakhe lapho efuna ukuthola ukuthi ngabe abafundi abafundela ukufundisa izilimi eNyuvesi yakwaZulu Emkhakheni Wezemfundo, bawongoti yini ekufundiseni isiZulu uLimi Lwasekhaya kanye nesiNgisi uLimi Lokuqala Lokwengeza kubafundi bebanga lesi-9 ezikoleni. Kulolu cwaningo uMthembu-Funeka (2009) ucwaninga ukuthi ngabe othisha bayawasebenzisa yini amakhono okuxhumana ngolimi namagugu olimi ngenkathi befundisa. Ucwaningo engilwenzayo luzokwengezelela kulolu ngoba mina ngifuna ukubheka ukuthi uma othisha behlangabezana nezinselelo yimaphi amakhono abawasebenzisayo kulawa abawafundiswe ezikhungweni zemfundo ephakeme. Ucwaningo lukaFuneka-Mthembu lubheka isiNgisi uLimi Lokuqala lokwengeza kubafundi besiNgisi ulimi Lwesibili, kanti mina ngibheka isiZulu ulimi Lokuqala Lokwengeza.

UMthembu-Funeka (2009) uthi kubalulekile ukuthi othisha abafundisa isiZulu ulimi Lwebele nothisha abafundisa isiNgisi ulimi Lokuqala Lokwengeza basebenze ngokuhlanganyela babambane ngezandla ukuze basize futhi baluleke abafundi, ukuze laba bafundi bakwazi ukufinyelela eqophelweni eliphezulu lapho bezobanesibindi sokusho ukuthi bayasazi isiZulu uLimi Lwebele kanye nesiNgisi uLimi Lokuqala Lokwengeza. UHorn (2007) ocwaningweni lwakhe lapho ebheka ukuthi umculo ungasiza kanjani ukuthuthukisa amakhono okulalela kubafundi abafunda isiNgisi njengoLimi Lwesibili, uthi umfundi woLimi Lwesibili lokwengeza kufanele agqugquzelwe ngothisha bakhe. Uqhuba ngokuthi umfundi woLimi Lwesibili kufanele afundiswe ukulalela futhi ayiqonde into ayilalele.

Lolu cwaningo lwami luzonezela kulolu cwaningo oselwenziwe ukuze sithole imiphumela yokuthi othisha bangenzenjani ukubhekana nalezi zinselelo zokufundisa abafundi abafunda uLimi Lokwengeza ezikoleni. Ucwaningo lubheka izinselelo ababhekana nazo othisha besiZulu abafundisa isiZulu uLimi Lokuqala Lokwengeza lapho befundisa abafundi abakhuluma isiZulu njengoLimi Lwesibili Lokwengeza.

UMnyango Wezefundo kaZwelonke (*The National Department of Education*) ophathelene nezilimi ugcizelela ukuthi izwe laseNingizimu Afrika linezilimi ezahlukeneyo futhi okumqoka ukuthi zonke izingane zaseNingizimu Afrika zikwazi ukukhuluma nokufunda okungenani izilimi ezimbili ngokuseqophelweni eliphezulu. Lo mbono ongenhla ucacisa khona ukuthi othisha abafundisa ulimi basebenze ngokuzikhandla ukuze lo mbono wezwe laseNingizimu Afrika ufezeke. Ngonyaka wezi-2002 uMnyango Wezefundo wakhipha umqulu obizwa ngokuthi *iNational Language Policy Framework*. Lo mqulu wasungulelwa ukuba ngumhlahlandlela wokuqhutshwa kwendlela okufundiswa ngayo ulimi ezikoleni, ikakhulukazi izilimi zabansundu ezazincishwe amathuba okulingana nezinye izilimi ezikoleni zaseNingizimu Afrika. Inhlosongqangi yalo mqulu ukuba zonke izilimi zilingane, kube nobulungiswa kanye nobunye, kodwa ikakhulukazi ukuba izilimi zonke eziyishumi nanye ezisemthethweni zithole ukuhlonishwa okulinganayo.

Ngesikhathi sobandlululo izilimi zabansundu njengesixhosa, isiZulu, isiVenda, isiSuthu kanye nesiNdebele zabe zinganikezwa ithuba kuzo zonke izikole eNingizimu Afrika. Zazifundwa ezikoleni zabansundu kuphela. IsiNgisi sona sasifundwa kuzo zonke izikole eNingizimu Afrika noma kuyisikole sabansundu, samaNdiya noma samaKhaladi. Kuthe uma kungena uHulumeni Wobumbano ngonyaka we-1994 kuphela ubandlululo, uHulumeni wavulela bonke abantu ukuba bafunde kunoma yiziphi izikole abazithandayo, wabuye washaya umthetho wokuthi zonke izikole zifundise izilimi ezintathu olunye lwalezo zilimi kube ngolwabansundu. Lokhu okuchaza ukuthi izikole kumele zifundise isiNgisi, IsiBhunu kanye noLimi lwendabuko kuye ngesifundazwe isikole esikusona. Lapha KwaZulu-Natali ulimi lwendabuko isiZulu, eMpumalanga–Koloni kube yisiXhosa njll.

Ngenxa yomthetho ovezwe yilo mqulu *iNational Language Policy Framework*, izilimi zabansundu ziyafundwa ezikoleni zonke zaseNingizimu Afrika njengezinye izifundo ezihlolwayo kuZwelonke. Lo mqulu kaHulumeni ophathelene nokufundiswa koLimi usudale ukuba ezikoleni ebezaziwa njengezabamhlophe namaNdiya kufundwe isiZulu njengolimi Lokuqala Lokwengeza.

Isizathu sokuba isiZulu sifundiswe njengoLimi Lokuqala Lokwengeza ngukuthi abafundi abafunda ezikoleni ezixube izinhlanga akusibo nje abafundi abansundu abangamaZulu bodwa, kodwa kukhona nabanye abafundi abansundu abavela emazweni akhelene neNingizimu Afrika abathumela izingane zabo kuzo lezi zikole zabaxube izinhlanga. Nabo bathola ukufundiswa isiZulu uLimi Lokuqala Lokwengeza. Lapha sisho abafundi abansundu okungenzeka ukuba abakwazi nhlobo ukukhuluma isiZulu, amaNdiya noma abelungu imbala, bonke ongabathola endlini yokufundela isiZulu. Bonke laba bafundi bafunda isiZulu ulimi Lokuqala Lokwengeza ngoba izikole zabo zifundisa isiNgisi njengoLimi Lwebele. Umthetho awuvumi ukuba umfundi afunde izilimi ezimbili njengoLimi Lwebele, umzali nomfundi bayakhetha ukuthi yiluphi uLimi Lwebele lomfundi. Ulimi Lokuqala Lokwengeza luthanda ukuba lula kunolimi Lwebele yize nalo lunazo zonke izidingo umfundi okumele azazi. Ulimi Lokuqala Lokwengeza lwakhelwa abafundi abangaluncelanga ulimi lwesiZulu.

Kulolu cwaningo ngisebenzise ucwaningo lwesimo sotho (*qualitative case study*) ukuze ngithole lonke ulwazi engiludingayo. USherman noWebb (1988, p. 84) bathi:

Qualitative research involves the use of qualitative data, such as interviews, questionnaires, documents, texts and participants observation data to understand and explain social phenomena.

Nakuba ngithole ukuqonda zonke izinselelo ababhekana nazo othisha abakhuluma isiZulu ulimi Lwebele uma befundisa isiZulu uLimi Lokuqala Lokwengeza kubafundi abakhuluma

isiZulu njengolimi Lwesibili. Kulolu cwaningo ngisebenzise izikole ezimbili ezitholakala endaweni yaseKloof ngasePhayindane. Isizathu sokukhetha lezi zikole ukuthi zifundisa isiZulu uLimi Lokuqala Lokwengeza, futhi zinabafundi abaxube izinhlanga abafunda isiZulu uLimi Lokuqala Lokwengeza kodwa bekhuluma isiZulu njengoLimi Lwesibili Lokwengeza. Lezi zikole ziyizikole eziphakeme kanti othisha abafundisa isiZulu basincela ebeleni. Othisha abayisihlanu abazobamba iqhaza kulolu cwaningo sebeneminyaka eminingi befundisa ezikoleni ezixube izinhlanga befundisa isiZulu uLimi Lokuqala Lokwengeza ulwazi lwabo lujulile impela.

Ngisebenzise inhlololwazi esakuhleleka (*semi structured interview*), kanti inhlololwazi (*interview*) izoqoshwa kusetshenziswe isiqophamazwi ukwelekelela umcwaningi ngesikhathi ebhala ukuze lapho sekubhalwa imiphumela yocwaningo kuvele konke abakusho abahlanganyeli bocwaningo mhlawumbe umcwaningi angakwazanga ukukubhala ngenkathi bephendulana ngesikhathi senhlololwazi.

IZINGQINAMBA NEMINGCELE YALOLU CWANINGO

Uma kwenziwa ucwaningo lwanoma yiluphi uhlobo, kuyenzeka kubekhona izinto eziyizingqinamba kanye nemingcele. Kulolu cwaningo ngingasho ukuthi ingqinamba yalo ukuthi imiphumela yalo ngeke ithathwe ngokuthi yendlalekele kuzo zonke izikole. Isizathu salokhu ukuthi lolu cwaningo lobunjalo besimo (*qualitative study*) lugxile ezikoleni ezimbili kuphela, nokuyilapho ngithole inhlololwazi yothisha bazo kuphela okungenzeka ukuthi kwezinye izindawo othisha abahlangabezani nezinselelo ezifana nezabo.

Ngaphandle kwezingqinamba zocwaningo, okunye ukuthi lolu cwaningo lubheke izikole eziphakeme kuphela okungenzeka ukuthi othisha abafundisa amabanga aphansi abahlangani nezingqinamba ezifanayo nasezikoleni zamabanga aphakeme. Ngaleyo ndlela nakuba kukuningi umuntu ongumcwaningi angakuhlola kulolu cwaningo kodwa kukhona lapho kungasilela khona. Yize noma lokhu umcwaningi ekubona kodwa bekungeke kwenzeke ukuba acwaninge izinhlobo zombili zamazinga ezikole.

IMIBUZO ENGUMGOGODLA WOCWANINGO

Le mibuzo elandelayo yiyona engumgogodla wocwaningo:

Yimaphi amasu okufundisa othisha abawasebenzisayo ukuze bathole imiphumela emihle lapho befundisa isiZulu uLimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu njengoLimi Lwesibili Lokwengeza?

Ngabe amasu okufundisa abawasebenzisayo ayakwazi yini ukuthi enze abafundi bafunde uLimi lwesiZulu kahle basizwe, bakwazi ukusikhuluma nokusibhala? Yini eyenza basebenzise lawo masu okufundisa hhayi amanye? Ngabe izinselelo zokwehlukana kwamasiko babhekana kanjani nazo uma befundisa lolu limi ezinhlangeni ezahlukene?

Lolu cwaningo ngiluhlukanise ngezahluko eziyisithupha:

IQOQA LEZAHLUKO

Isahluko sokuqala: Isingeniso

Lesi sahluko sethula siphinde siveze kafushane inhloso yocwaningo kanye nokuyikhona okungenze ngaqoma ukucwaninga ngalesi sihloko. Sibuye siveze nemibuzo engumgogodla walolu cwaningo. Siyaveza futhi nezingqinamba eziphathelene nocwaningo lwalolu hlobo. Kubuye kuvezwe nabanye abacwaningi asebeke bacwaninga ngohlobo oluthi alufane nalolu, yize abanye babebhekise olimini lwesiNgisi Lokuqala olwengeziwe. Imiqondongqangi ithi ayifane ngoba bona babebheka indlela yokubhala nokulufunda ulimi lwesiNgisi Lokuqala Lokwengeza. Kanti lolu cwaningo alubheki kakhulu ukubhala komfundi kodwa lugxile ezinselelweni zothisha ekufundiseni uLimi Lokuqala Lokwengeza ebafundini abakhuluma isiZulu ulimi Lwesibili ezikoleni ezixube ezinhlanga. Kuso lesi sahluko sigcine ngokuveza izahluko ezakhe lo mqingo ngokulandelana kwazo.

Isahluko sesibili: Ukubuyezwa kwemibhalo

Lesi sahluko sokubuyezwa kwemibhalo kuxoxwa kusatshalalwe ngemisebenzi yabanye ababhalali abacwaninga mayelana nesihloko esithi asifane nalesi. Siveze nemiqulu eyasungulwa nguhulumeni wobumbano lapho eshaya imithetho ezoqeda ukungalingani

kwezilimi zalapha eNingizimu Afrika. Kubuye kwaxoxwa nangomsuka owawudala ukuba izingane zingakuthandi ukufundiswa isiZulu emakilasini axube izinhlanga. Sibuye sathi ukubheka nezingqinamba othisha besiZulu ababhekene nazo kulezi zikole ezinabafundi abangaluthakaseli ulimi lwesiZulu. Ekugcineni sibheke ilungelo loLimi, kanye nokubaluleka kwalo uLimi eMthethwenisisekelo wezwe laseNingizimu Afrika.

Isahluko sesithathu: Uhlaka lwenjulalwazi nemiqondongqangi yocwaningo

Kulesi sahluko kukhulunywa ngenjulalwazi okuyiyona eqokelwe ukuba ibe wuhlaka lwalolu cwaningo. Kuphinde kwachazwa imiqondongqangi ehambisana nenjulalwazi esetshenzisiwe. Ngesikhathi sibheka injulalwazi yezilimi kubonakele ukuthi lolu daba lokufunda olunye uLimi olungolokwengeza lubalulekile, futhi akufanele luthathwe njengento elula nengelutho. Kubuye kuxoxwe ngezindlela ezahlukene ezingasetshenziswa ukuze kubelula ukufunda ezinye izilimi. Njengoba lolu cwaningo lubheka ukuthi yini eyenziwa ngothisha besiZulu ukumelana nezinselelo ababhekana nazo emakilasini okufundisa isiZulu uLimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu uLimi Lwesibili, lokhu sizokubhekisisa kabanzi lapho sesenza inhlololwazi nabahlanganyeli esahlukweni esilandelayo.

Isahluko sesine: Umklamo (*Design*) nezindlela zocwaningo

Kulesi sahluko kuxoxwa ngezindlela ezisetshenzisiwe ekuqoqeni ulwazi obeludingeka kulolu cwaningo. Kuqale kwaxoxwa ngeparadayimu yomhumusho (*interpretive paradigm*). Kwabuye kwaxoxwa ngamathuluzi okuqoqa ulwazi ahlukehlukene, inhlololwazi (*interview*) ukuqoqa ulwazi kothisha. Kubuye kukhulunywe nangesivivinyo socwaningo (*pilot study*) okumele wonke umcwaningi asenze ngaphambi kokuba aqale ucwaningo lwakhe lwempela. Phela isivivinyo socwaningo sisiza umcwaningi ukuthi abone ukuthi awekho yini amaphutha ocwaningweni nokuthi uma ekhona awalungise. Kuxoxwa nangenkambiso elungile (*ethics*) okumele ilandelwe ngabacwaningi uma kuqhutshwa ucwaningo, ukuze kuvikeleke ababambe iqhaza kanye nolwazi oluyimfihlo.

Isahluko sesihlanu: Okutholalakale ocwaningweni

Kulesi sahluko kulapho kukhulunywa nothisha ababambe iqhaza kulolu cwaningo. Kubhekwa kakhulu izimpendulo zabahlanganyeli kanye nezindlela abaxazulula ngayo izinselelo ezikoleni zabo. Umcwaningi ubenenhlololwazi nabo laba bahlanganyeli ezikoleni zabo, ukuze yilowo nalowo thisha abeke ezakhe izinselelo. Lokhu kwenziwe ukuze kunciphe ukuvumelana mhlawumbe ngezinto ezingenzeki kubona bonke othisha. Esahlukweni esilandelayo yilapho kuzohlaziywa izimpendulo kuvezwe nemibono engasetshenziswa ukusombulula izinselelo.

Isahluko sesithupha: Ukuhlaziywa kanye nemibono yocwaningo (*analysis*)

Kulesi sahluko umcwaningi uveza imibono yakhe kanye nezincomo ezingasetshenziswa yibona bonke abathintekayo kulolu cwaningo. Lokhu ukwenze emva kokuhlaziya zonke izinselelo nezingqinamba abahlanganyeli bocwaningo abangothisha abathe babhekana nazo ezikoleni zabo. Izincomo ezibhaliwe zibhekiswe kubo kanye othisha, ezinye izincomo ezibhekiswe kubazali abanezingane ezifunda isiZulu uLimi Lokuqala Lokwengeza ezikhuluma isiZulu ulimi Lwesibili. Kuphinde kwanikezwa izincomo eMnyangweni Wezemfundo obhekene noLimi ukuze uzithathe lezi zincomo ubheke futhi ukuthi wona ungabamba liphi iqhaza.

ISAPHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

ISINGENISO:

Kulesi sahluko kuxoxwa ngemibhalo eseyake yenziwa eqondene nemibhalo yolimi lapha eNingizimu Afrika. Sizoxoxa nangoMthethosiseko kanye namalungelo olimi. Imibhalo okuzogxilwa kuyo ikakhulu yileyo ebheke ukwehlukana koLimi Lwebele, neLokuqala kanye noLwesibili nezindlela ezihlukene ezifundiswa ngayo lezi zilimi kubafundi bezinhlanga ezahlukeneyo. Sizobheka nemithelela yobandlululo ekufundiseni uLimi Lokwengeza ezikoleni.

AMALUNGELO OLIMI ENINGIZIMU AFRIKA

Ilungelo lolimi lapha eNingizimu Afrika labekwa ngenhloso yokugqagqazela ukulingana nokususa kumbe ukuvimbela ukungalingani okungenzeka ngenxa yolimi (Phillipson P., Ranmut, M. And Skutnabb-Kangas, T. 1994, p. 1). Lokhu kungukunikeza ilungelo kubantu lokwehluka, ilungelo lokubanolimi olubiza ngoLwebele, nokuba nelungelo lokufunda futhi ulusebenzise ngokukhululeka. Ilungelo lolimi luhlanganisa ilungelo lokufunda ezinye izilimi ezisemthethweni ukuze ukwazi ukuxhumana nabanye abantu. Ilungelo lolimi likunikeza ukuba ubenolwazi lwale minyaka yezinkulungwane ezimbili nanye (*twenty first century*) nokuba kuvaleke isikhala phakathi kwabampofu nabanothile Hurst noLandell (1999, p. 3). Amalungelo olimi anikeza ithuba lolwazi, ikakhulukazi olweSayensi noloBchwepheshe Philipson no Skutnabb-Kangas (1994, p. 344). I-UNESCO nayo iyakuvuma ukuthi amalungelo olimi abalulekile kumuntu nomuntu ukuze athuthuke.

Ngemuva kokuphela kobandlululo ngonyaka we-1994, uhulumeni waseNingizimu Afrika wabhala umqulu obizwa ngokuthi nguMthethosisekelo waseNingizimu Afrika (*South African Constitution Act 108 of 1996*) okuyiwona mthetho omkhulu kuleli zwe laseNingizimu Afrika. Lo mthetho ubeka ngokuthi ulimi yilona lungelo lokuqala lomuntu futhi izilimi ezahlukeneyo zibalulekile uChick ecashunwe kuHornberger (1998). UMthethosisekelo ugqagqazela ukuba izilimi eziyisishangalolunye zabansundu

zibesemthethweni futhi zilingane nolimi lwesiNgisi nesiBhunu. Izilimi zomdabu yisiNdebele, isiZulu, isiSepedi, isiSuthu, isiTswana, isiSwazi, isiTsonga kanye nesiVenda. Isisekelo soMthethosisekelo umqulu wamalungelo (*Bill of Rights*), owabhalwa ukuze ubheke ukuthi amalungelo enkululeko yezolimi nemiqulu yolimi kuyafinyeleleka kuyo (Braam, 2004, p. 8).

Imithetho kanye nemiqulu yolimi ngesikhathi senkululeko

Umlando wolimi eNingizimu Afrika usuka kude kakhulu ngezikhathi zobandlululo. Ngeminyaka ye-1910 kuya kowe-1948 kusabusa iqembu lepolitiki lamaBhunu *iNational Party*, uhulumeni wangaleso sikhathi wayenza isiqiniseko sokuthi izilimi zabansundu ziyacindezelwa. Ngonyaka we-1953 uhulumeni wobandlululo washaya umthetho owaziwa ngokuthi *iBantu Education Act (1953)*, lo mthetho wawushaywe kwenzelwa ukuthi kube nokungalingani ngokwemfundo phakathi kwabantu abansundu nabamhlophe. Ulimi lwesiBhunu kanye nolwesiNgisi kwakuyizona zilimi ezazisemthethweni eNingizimu Afrika. AmaBhunu ayeqonde ukuba izingane zabansundu zizizwe zinjengezihambi ezweni lazo nokuthi zazi ukuthi umuntu onsundu akasoze alingane nomhlophe.

Kulesi siqephu sizodingida imiqulu eyasungulwa nguhulumeni wenkululeko kanye nendlela ulimi olinikezwe ngalo amalungelo eMthethosisekelweni wezwe, sibheke futhi ukuthi ziyini izinhloso zekomiti elaziwa ngokuthi yi-*Language Plan Task Group (LANGTAG)*, sibheke nomqulu we*National Educational Policy Act (1996)* obizwa nge-(NEPA), sibheke nomthetho owengamele izikole (*the South African Schools Act, 1996*) obizwa ngokuthi yi-SASA, sizobuye sibheke nomqulu obizwa nge *National Curriculum Statement*(Grade R-9) wezi-2001. Yonke le miqulu sizoyibheka njengoba kuyiyona esetshenziswa nguhulumeni ukuvikela izilimi zonke.

Emuva kobandlululo uMthethosisekelo okuyiwona mthetho omkhulu kuleli zwe wasungulwa ngonyaka we-1996. Lo Mthethosisekelo ugcizelela ukuthi ilungelo lolimi yilona lungelo lokuqala kunoma yisiphi isakhamuzi saseNingizimu Afrika. Ngaleyo ndlela

uMthethosisekelo unikeza zonke izilimi eziyishumi nanye ezikhulunywa eNingizimu Afrika ukulingana lezi zilimi isiNgisi, isiBhunu, isiNdebele, isiXhosa, isiZulu, isiPedi, isiSuthu, isiTswana, isiSwati, isiTsonga kanye nesiVenda. Zonke lezi zilimi zisemthethweni kanye naso isiNgisi nesiBhunu okwakuyizona zodwa ezazisemthethweni ngesikhathi sobandlululo.

UMthethosisekelo uyakugqugqezela futhi ukuba abantu bazazi izilimi ezahlukeneyo, nokuthi noma kukuphi lapha eNingizimu Afrika lezi zilimi zinikwe amathuba alinganayo nesiNgisi nesiBhunu. Okunye futhi, uMthethosisekelo unikeza bonke abantu ilungelo lokufunda nokufundiswa ngolimi abazikhethela lona ezikhungweni zezemfundo zikahulumeni uma lokho kungenzeka. UMthethosisekelo uncike emqulwini wamalungelo (*Bill of Rights*), okuyiwona oyisizinda sokuthuthukisa inkululeko. Isiqephu sesi-9 somqulu wamalungelo, isahluko sesibili sikhuthaza ukulingana kwezakhamuzi zaseNingizimu Afrika. Akekho umuntu onelungelo lokubandlulula omunye ngokobuzwe, ubulili, ngokomshado, ngokwebala, iminyaka, ngokwesiko, nangokolimi noma yingayiphi indlela. Isiqephu sama-30 sibalula ukuthi wonke umuntu unelungelo lokusebenzisa ulimi aluthandayo nokuthi abambe iqhaza kunoma yiluphi usikompilo. UMthethosisekelo uyakuvuma ukuthi umuntu akhethe inkolo yakhe nesiko lakhe, kuvumelekile ukuthi agcine amasiko akhe nenqubo yenkolo yakhe.

Emuva kokhetho lokuqala lwenkululeko, uhulumeni wabona kubalulekile ukuba kwenziwe okuthize maqondana nokungalingani kolimi. Iqembu elaziwa ngokuthi yi-*Language Task Group* (LANGTAG) lasungulwa ngonyaka we-1995. Inhloso yaleli qembu kwakungukweluleka uhulumeni ekutheni ahlele indlela azoqhuba ngayo ekwethuleni ulimi eNingizimu Afrika. Leli qembu kwakumele lethule iziphakamiso ezazizolandelwa ukuze kuqedwe imiqulu yezolimi eyayisetshenziswa nguhulumeni wobandlululo. Umsebenzi ababebhekene nawo kwakuwukuthuthukisa ukubambisana nokuvumelana ukuthi kuqhutshwe ukulingana kwezilimi ezahlukeneyo eNingizimu Afrika, nokuthi kube nokubekezelelana noma kunokwehlukana kwezinhlanga. Kwakufanele baqikekele ukuthi

zonke izakhamuzi ziyakwazi ukufunda ezinye izilimi ngaphandle kolimi lwazo Lwebele. Izilimi zabansundu zinakekelwe futhi zithuthukiswe.

Umqulu kaZwelonke Wezemfundo (*National Education Policy Act*(Act 27 of 1996)) nawo wasungulwa, wona ugunyaza uNgqongqoshe wezemfundo kazwelonke ukuba axhumane nabo bonke abakulo mkhandlu bahlele ukuthi imiphi imigomo abangayisungula. Emibili yalemigomo eqondene nolimi : Yilungelo lokuba wonke umfundi afundiswe ngolimi azikhethela lona uma loko kungenzeka. Elesibili ilungelo elokuthi wonke umuntu asebenzise ulimi nesiko alithandayo esikhungweni semfundo afunda kuyo.

UMthetho wezikole zaseNingizimu Africa (*The South African Schools Act (Act of 84 of 1996)*) wona uthi umkhandlu wesikole kufanele uzisungulele inqubomgomo yawo eqondene nezilimi esikoleni sawo uzihlelele futhi ukuthi uzokwenzenjani ukuxazulula izinkinga ezadalwa ukungalingani kwezilimi ngesikhathi sobandlululo. Akumele kube nokwahlukana kobuhlanga uma kuqhutshwa lo msebenzi. Inqubomgomo kufanele ikuveze ukusuka kobandlululo oluqondene nezolimi. Umqulu wezolimi kwezemfundo (*The Language in Education Policy (LiEP)*) yezikole ingumqulu wokuqala wolimi emva kobandlululo owamukelwa zikole zikahulumeni ngonyaka we-1997. Ngamafushane iLiEP yiyona engcizelela ukufundwa kwezilimi ezahlukeneyo, igcizelela nokufundiswa kolimi ngendlela yokwengeza (*additive approach*), nokuba abafundi banikwe ilungelo lokuzikhethela ulimi lokufunda. Inhloso ukubuyele igcizelelwe ukufundiswa ngolimi Lwebele kube kukhuthazwa nezinye izilimi.

Yize noma kunemithetho emihle eyasungulwa emuva kobandlululo, kodwa imithelela yobandlululo isekhona ezinhliziyweni zabaningi. Lokhu kubonakala ngendlela abafundi abalubuka ngayo ulimi lwabo lwesiZulu ezikoleni. Abafundi abakhohlwa umthetho owabanga intukuthelo kubafundi bangesikhathi sonyaka we-1975, lapho babecindezelwa ukufunda ngesiBhunu. Kwathi ngonyaka we-1976 kwasuka udlame kuliwa nalo mthetho. Uhulumeni wangaleso sikhathi washaya umthetho wokuba isiNgisi sibeyilona limi lokufunda nokufundisa emabangeni aphakeme. Uhulumeni wobandlululo wasungula

imiqulu yemihlahlandlela yezolimi eyayivuna ulimi lwesiNgesi nolwesiBhunu. U-Alexander (2005) uthi imiqulu eyayiphathelene nolimi yayenziwela ukucindezela amalungelo abantu abansundu nokuqhubela baphambili ezipolitiki. Lokhu kwashiya isilonda kubafundi balubuka njengolimi lwabacindezeli ulimi lwesiBhunu.

U-Alexander (2003) uthi ukubhikisha kwabafundi ngonyaka we-1976 kwaletha izinguquko kuleli laseNingizimu Afrika. Uhulumeni wabuye washintsha imithetho yezolimi wagqugquzela ukuthi ulimi lokufunda nokufundisa emabangeni aphansi kube ulimi lwebele abafundi baze bafike ebangeni lesithathu (*Grade 5*) emva kwalokho abazali bakhethe ulimi lokufunda nokufundisa izingane zabo.

Lokhu kwenza kukahulumeni kwadala ukuthi abantu abansundu bathathe isiNgesi njengolimi olusemqoka kunezilimi zabansundu, ngoba uma ufuna umsebenzi abelungu bafuna umuntu okwaziyo ukukhuluma isiNgesi. Abafundi babuka ukukhuluma nokufundiswa ngezilimi zabo kuyisu labamhlophe lokubavimba ekutheni bathole imfundo esemazingeni aphakeme kanye nokuba bangakwazi ukuncintisana nabelungu.

Lo mqondo wokubukela phansi ulimi lwabo ubenomthelela omubi ngisho sekungene uhulumeni wobumbano oholwa iqembu le-*African National Congress* ngowe-1994, abafundi abansundu basenokuzibukela phansi izilimi zabo. Bonke basafuna ukwazi isiNgesi. Kuthe lapho kubekwa uhulumeni wentando yeningi ngowe-1994 kwafanela ukuba kuqalwe ngokulungisa izinhloko nemingcele eyayidalwe wubandlululo. Yingakho nje kwaqalwa ngokushintsha umqulu obizwa ngoMthethosisekelo wezwe (*Constitution*).

Maqondana nezilimi kwakufanele uhulumeni aguqule umthetho owawuthi isiNgesi nesiBhunu yizona zombili ezisemthethweni. Ngonyaka we-1995 uhulumeni wasungula iqembu elaziwa ngokuthi yi '*National Planning Committee*'. Umsebenzi waleli qembu kwakungukuba usungule umqulu ozoba ngumhlahlandlela ozoveza ukulingana kwazo zonke izilimi eNingizimu Afrika. Ngonyaka we-1996 umqulu obizwa nge*Draft Language Policy* wasungulwa. Lo mqulu wawuqukethe imigomo okumele ilandelwe mayelana nezilimi zaseNingizimu Afrika.

Inhloso ye *Draft Language Policy* kwakungukuqiseka ukuthi:

1. Asikho isikole esisebenzisa ubandlululo ngokolimi lapho zamukela abafundi.
2. Umfundi osesikoleni sikhulumeni unelungelo lokufundiswa ngolimi azikhethela lona.
3. Umkhandlu wabazali kufanele ubenomhlahlandlela wolimi (*Language Policy*) ozolusebenzisa, oluvunywe nguNgqongqoshe kaZwelonke kanye neKomiti leSigungu esiphezulu laleso sifundazwe.
4. Zonke izikole kumele zibenezilimi ezingaphezu kolulodwa lokufundisa.
5. Imfundo kumele itholakale nganoma yiluphi ulimi.
6. Zonke izilimi zibengezisemthethweni, zivikeleke futhi zithuthukiswe.
7. Izilimi ezihlukahlukene kumele zithuthukiswe.

Lo mqulu wawuveza inguquko enkulu kunalokho okwakukhona ngezikhathi zobandlululo. Lapho isiNgisi nesiBhunu kwakuyizona kuphela izilimi ezisemthethweni.

Inkinga eyenziwa yilo mqulu wolimi ukuthi othisha abamhlophe babengenalwazi lokuhlangabezana nezidingo zabafundi abansundu ababethuthuleka ezikoleni zabamhlophe. Abanye othisha abamhlophe babenqikaza ukufunda ulimi lwesiZulu olwalulusha kubona. Isizathu ababesibeka ukuthi sebekhulile ukuqala indlela entsha yokufundisa. Le nkinga kwakungeyona eyothisha abamhlophe kuphela nothisha abansundu abakhuluma izilimi zendabuko babenenkinga yokuthi bazohlangabezana kanjani nezidingo zabafundi abakhuluma izilimi zendabuko abesemakilasini abo. Ukwehluka kwezilimi eNingizimu Afrika kwaletsa izingqinamba kothisha. Uthisha kumele abenokuzethemba uma efundisa, akwazi futhi ukuxhumana nabafundi.

Njengoba esho noHudson:

It is often said that every teacher is a teacher of the mother tongue....and there is a good deal of truth in this, if only because every teacher teaches technical terminology relating to his or her own subject. However, it goes beyond this, because every teacher acts as a linguistic model for pupils and at least has the opportunity to comment on pupil's own linguistic effort....

(Hudson, 1984)

Ezinye zezinsalela zobandlululo ukuthi izinhlelo zemfundo zaseNingizimu Afrika zisale nenselelo edangalisayo, embusweni wethu omusha wentando yeningi. Ukunikezela kwemithombo okungalingani okuhambisana nohlelo lwezemfundo olwesekwe ubandlululo, kuye kwaba nomthelela omubi ezingeni lokufunda nokufundisa ezikoleni zethu. Lesi simo sibonakale kakhulu ezikoleni ezixube izinhlanga. Kulezi zikole othisha bazo bebengaxubile izinhlanga ezahlukene yize noma abafundi sebexube izinhlanga. Lokhu kuze kwabanomthelela omubi olimini olukhulunywa ngabafundi abansundu abebengatholi ukufundiswa ngolimi lwabo ngothisha abakuqeqeshelwe lokho.

Kusukela ebuncaneni kuya ebudaleni bomuntu indlela yokuqala yokuxhumana ukusebenzisa ulimi. Ulimi luhlanganisa abantu bezizwe ezahlukene. Kubanzima ukuxhumana uma abantu bekhuluma ulimi olwahlukene, yingakho kubalulekile ukuthi umuntu angagcini ngokwazi ulimi lwakhe Lwebele kuphela kodwa azihluphe nangokufunda ezinye izilimi ezikhulunywa ngabanye abantu. Ulwazi lwezilimi ezahlukene lwenyusa ukuzethemba kumuntu ngoba usuke ekwazi ukuzikhulumela uma ethuke wabasethubeni lokwenzenjalo.

Umntu owazi ulimi olulodwa uvama ukuba senkingeni uma ephakathi kwabantu abangakhulumi ulimi lwakhe. Yisona sizathu lesi esenza ukuthi uHulumeni waseNingizimu Afrika ahlangele noMnyango wezeMfundo ashaye umthetho ngokusungula umqulu

obizwa ngokuthi yi*National Language Policy Framework* (2002). Lo mthetho uthi zonke izilimi eziyishumi nanye zakuleli zwe zifundiswe ezikoleni kungakhathaleki ukuthi hlobo luni lwesikole.

Lokhu kwabanomthelela omuhle kwadala nokuthi izingane zonke zikwazi ukufunda ulimi lwesiNgisi kanye nezilimi zomdabu. UHouston (2001) embhalweni wakhe wocwaningo lapho ebheka indlela izingane ezingamaZulu ezifunda ezikoleni ezixube izinhlanga ezaziwa ngokuthi ngama '*Model C*' eziqhuba ngayo esikoleni, uphawula ngokuthi izingane eziningi ezinsundu zingena esikoleni zineminyaka eyisithupha. Lezi zikole ezingeniswa kuzo zifundisa ngesiNgisi kakhulu, kusukela ingane iqala ibanga lokuqala kuya ebangeni lesikhombisa, lapho zifundiswa isiZulu njengolimi lwesithathu. Ngaleyo ndlela lezi zingane zikhula zingalwazi ulimi lwazo lwesiZulu ngendlela efanele, ingane isuke yazi okumbalwa ngempela ngolimi lwayo kodwa ingeke ikwazi ukubhala yenabe ngalo.

Uma izingane zingabuboni ubumqoka bolimi lwazo lokho kubangela ukuba zilubukele phansi ulimi lwazo zikhethe olwezizwe ngoba zilubona kufundiswa ngalo. Yingakho uMoonsamy (1995) ethi abantu abasha abansundu bancamela ukukhuluma isiNgisi kunolimi lwabo ngoba kubona ukulingana kuchaza ukwazi isingisi kunolimi lomdabu. Umphumela walokhu kuba ukulahleka kwenhlonipho yalolo limi kanye namasiko alo. UZungu (1998) ubeka ukuthi inkinga enkulu ekhungethe imfundo yethu ukuthi ezikoleni ezixube izinhlanga othisha abafundisa isiZulu bangothisha abangasincelanga isiZulu kumbe abangakwazi ukukhuluma isiZulu njengoLimi Lwebele, uqhubeka athi labo thisha babanenkinga ekufundiseni kanye nokuchazela abafundi, kanti abanye othisha inkinga kusuke kuwukuthi abanaso isipiliyoni sokufundisa izingane zezinhlanga ezahlukene.

Inhlangano yezilimi eyaziwa ngokuthi yi*Pan South African Language Board* ebizwa ngamafishane ngePANSALB (2000) ikholelwa ngokuthi lapha eNingizimu Africa iningi labafundi linolwazi lwezilimi ezimbili noma ngaphezulu futhi luya ezikoleni ezifundisa ngolimi okungesilo olwazo Lwebele, laba bafundi basuke bengabhekisiswa kahle ukuthi inkinga yabo yilolu limi abafundiswa ngalo okungesilo olwabo, bese kuthiwa banenkinga

yokufunda ngolimi oluthize. Ngakho-ke uLimi Lwesili kungaba isiNgisi noma olunye esingathi isiZulu lapha kulolu cwaningo, inkinga ingaba sekutheni othisha bangabona sengathi abafundi abalwazi ulimi kanti ukwehluka nje kwendlela yokuchaza ulimi.

Le nhlangano isisize ezikoleni ezixube izinhlanga ngokuba nemincintiswano ebheke ulwazi lolimi lwezomdabu kubafundi kuwona wonke amabanga. Nalapho kuvela khona isasasa kubafundi lokwazi ulimi lwesiZulu. Omunye onombono ohlukile ngendlela okungasizwa ngawo abafundi u-Alexander (2002) yena ubona ukuthi ukuqeqesha othisha yikona okusemqoka ekutshaleni ulwazi lolimi kubafundi kanye nendlela ephusile yokufundisa abafundi abaxube izinhlanga. U-O'Connor (2003) uvumelana no-Alexander (2002) ukuthi othisha balapha eNingizimu Afrika bayaludinga uqeqesho lokukwazi ukufundisa uLimi Lwesibili Lokwengeza kubafundi.

Kwezinye izikole ezixube izinhlanga kusekhona nje ukudla ngoludala lapho isikole singafuni ukuqasha uthisha omnyama azofundisa isiZulu. ULombo (2000) uyavumelana nalo mbono ngoba kulezi zikole baze babeke ngolwasemzini bathi '*We do not want to commit to achieving a racial mix of our teaching staff*',. Lokhu bakwenza ngisho bebona ukuthi iningi labafundi ngabantu abansundu. ULombo (2000) uqhubeka akhulume nangendlela ababhala ngayo izikhangiso zomsebenzi emaphephandabeni bathi bafuna uthisha onolwazi lokufundisa isiZulu abenolwazi futhi lokufundisa ukubhukuda (*swimming*), ukufundisa ugubhu (*piano*), umdanso (*ballet*),. Kuvele kucace ukuthi abazimisele ngowebala elinsundu.

UMckay benoChick (2001) bayavumelana nabo nalo mbono ongenhla ngoba eJenalini yabo lapho bebhale ngeSimo Sabafundi ngemuva kobandlululo eNingizimu Afrika, bakhetha ukucwaninga izikole ezixube izinhlanga zaseThekwini. Bathola ukuthi kwesinye sezikole lapho abafundi abangaphezulu kwamaphesenti angama 58% bangamaZulu futhi bakhuluma isiZulu emakhaya, kodwa esikoleni isiZulu basifundiswa nguthisha okwazi ukukhuluma isiNgisi kuphela. Lo thisha ufundisa isiZulu kusukela ebangeni lesi-8 kuya ebangeni le-12. Abakuthola lapho ukuthi uthisha wayengazethembi abuye akhulume

‘isifanakalo’. Phela isifanakalo ulimi lwasezimayini lapho okwakuthi uma umLungu kumbe iNdiya selehluleka ukukhuluma isiZulu likhombise ngezandla, abakushoyo bathi kufana kalo bekhombisa ngezandla. Abantu abamnyama bona bakuphendula ngendlela yokukhuluma-ke, bathi isifanakalo Zungu (1998).

Lezi nselelo ezibalulwe ngenhla zingezinye zezizathu ezidala ukuthi abafundi besiZulu bacabange ukuthi lolu limu alubalulekile kangako ngoba bebona ezikoleni zabo lunganikwa nhlonipho, futhi lufundiswa ngothisha abangenalwazi lwalo. UZungu (1998) uyavumelana nalo mbono lapho ephawula ngokuthi umsebenzi wabafundi uyehla kanye nezinga lokuphumelela alikhombisi ukuzimisela kangako kwabafundi, lokhu uZungu (1998) ukuyamanisa nezinsalelo ezifana nokungakwazi kwabafundi ukusebenzisa ulimi ngendlela njengokufaka kahle izakhi, ukwakha imisho eqondile nokunye okuphathelele nokusetshenziswa kolimu.

Enye yezimbangela ezibanga ubunzima ekufundeni isiZulu kubafundi ngabazali bazo izingane. Laba bazali bagqugquzela izingane zabo ukuthi zifunde isiNgisi bathi isiZulu asinamsebenzi kungcono izingane zabo zifunde isiNgisi kakhulu, Zungu (1998). Ukukhuluma okunje kwenza abafundi badideke ukuthi kanti yikuphi okusemqoka. UDu Plessis benoNaude (2003) bayakufakazela lokhu lapho beveza izikhalazo ezishiwo ngothisha abafundisa ulimi lokwengeza ezikoleni ukuthi abazali ababasizi abafundi lapho befunda emakhaya. Lolusizo kungaba ukwenzisa abafundi umsebenzi wasekhaya kanye nokumgqugquzela ukuba afunde ngokuzimisela.

Okubuye kunezezele kulezi zinsalelo ukungabikhona kwezincwadi eziqondene ngqo noLimi Lwesibili Lokwengeza, naleyo ngcosana ekhona kuba yizincwadi ezibhalwe ngabantu abangelwazi ulimi lwesiZulu lokhu kuvezwa ngamaphutha ekubhaleni kwabo. Amaphutha anjengobhalomagama, uhlelo lolimi nokwakheka kwalo. UZungu (1998) naye uyakubona lokhu, uthi into eyenza abafundi bangathandi ukufunda isiZulu ukuthi izincwadi zolimi zimbalwa nazo lezo ezimbalwa zinamaphutha amaningi. Ezinye izincwadi zibhalwe ngesiZulu solimi Lwebele azilungele umfundi okhuluma uLimi Lwesibili.

Abafundi ababukela phansi isiZulu bazokuba nenkinga njengoba ngamhla zi-2 kuNcwaba kowezi-2006 iNyuvesi yaKwaZulu-Natal yaphasisa umthethosisekelo woLimi (*Bilingual Language Policy*). Lo mqulu uhlose ukuba isiZulu sifakwe ohlelweni lwezemfundo ukuze isiZulu sifundwe kulesi sikhungo yilabo bafundi abanothando lolimi lwesiZulu Balfour (2006).

ISIPHETHO SESAHLUKO

Kulesi sahluko siveze imiqulu eyasungulwa nguhulumeni wobumbano ukuqeda ukungalingani kwezilimi lapha ezweni lethu laseNingizimu Africa. Siphinde saveza nomsuka owawudala ukuthi izingane zingakuthandi ukufundiswa ngesiZulu kanye nezingqinamba othisha ababhekana nazo emakilasini abafundisa kuwona isiZulu. Kubuye kwaxoxwa nangokubaluleka kwelungelo lolimi eliseMthethwenisisekelo.

ISAHLUKO SESITHATHU

UHLAKA LWENJULALWAZI NEMIQONDONGQANGI YOCWANINGO

ISINGENISO:

Lolu cwaningo luzolandela injulalwazi yokuzuzwa koLimi Lwesibili (*Second Language Acquisition Theory*) kanye nendlela elandelwayo eyinjulalwazi olimini Lwesibili (*English*). Lezi zinjulalwazi yizona ezizolandelwa ngumcwaningi lapho ehlola ukuthi izingane ziluthola kanjani ulwazi lolimi Lwesibili kodwa zingalahlekelwanga ulwazi lolimi lwazo Lwebele.

Ulwazi loLimi Lwebele luyimvelo, umuntu ulufunda kalula njengokufunda ukuhamba. Yize kunjalo ulimi olukhulumayo lunomthelela omkhulu kwezenhlalo, ezipolitiki kanye nezamasiko. Ulimi esilukhulumayo luveza indlela abantu abakubuka ngayo emphakathini nendlela oxhumana ngayo nabanye abantu, alugcini lapho luphinde lubenomthelela ekukhetheni kwakho izikole kanye nenkolo oyilandelayo. Singathi nje ulimi olukhulumayo lunomthelela kuyona yonke impilo yakho.

INingizimu Afrika njengelineye la mazwe asekhululekile nelinezilimi ezahlukahlukeni. UHulumeni ugqogquzela kakhulu ukuba abantu bazifunde nezinye izilimi ezikhulunywayo lapha eNingizimu Afrika, umuntu angagcini ngolimi lwakhe lwebele kodwa azifunde nezinye izilimi njengoba izilimi zonke sezinelungelo elifanayo ngokusemthethweni.

Inhlosongqangi yoMnyango wezeMfundo ngokukhipha umqulu i*National Language Policy Framework* (2002) kwakungukuba uthuthukise zonke izilimi eNingizimu Afrika, uphinde uvimbele ukusetshenziswa kwezilimi zabo bonke abantu budlabha. Le nhloso kumele ukuba yamukelwe yibo bonke abantu abahlonipha amasiko kanye nobuzwe babo. Indlela ayisebenzisayo uHulumeni ukuba aphasise lo mqulu okhuluma ngokufundwa kwazo zonke izilimi ezikoleni, ngisho nalezo zikole ezixube izinhlanga imbala. Kulesi sahluko sizobheka ukuthi imfundo ihlobene kanjani nenjulalwazi yolimi.

INDLELA ABALUBHEKA NGAYO ULIMI

Izazi zolimi zichaza kahle uma zikhuluma ngolimi lokufundisa lapho ziqaphelisa othisha, osozilimi kanye nabafundi ngendlela ezahlukeni zokuthola ulwazi lolimi lwesibili. Enye yezinkinga enganakiwe indlela umuntu alubuka ngayo ulimi (*attitude*). Indlela umuntu alubuka ngayo ulimi ingaba nomthelela omuhle (*positive*) kumbe omubi (*negative*) futhi ingaba nomfuzisela ekufundeni kwakhe ulimi.

UColin Baker encwadini yakhe '*Attitudes and Language*' ukhuluma ngezingxenye ezintathu ezinomfuzisela ekufundeni ulimi, uzichaza kanje; indlela yokucabanga ujule, ukuthinteka kanye nendlela yokuzimisela ukubamba iqhaza. Indlela yokucabanga iphathelele nokujula ngomcabango kanye nokholelwa kukho, ukuthinteka kuphathelele nemizwa maqondana nesifundo kanti indlela yokuzimisela ukubamba iqhaza iphathelele nendlela yokuziphatha lapho usulindele ukubamba iqhaza Baker (1992, pp. 12-13)

Okusho ukuthi indlela olubuka ngayo ulimi luhlanganisa imizwa, ukucabanga kanye nokubamba iqhaza. Izingane ezimnyama ezikhuluma isiZulu zithunyelwa ezikoleni zabamhlophe ngoba abazali becabanga ukuthi isiNgisi yisona sodwa esibalulekile noma izikole ezifundisa uLimi Lwebele lwesiNgisi zingcono. Okusho ukuthi indlela ababuka ngayo abazali yiyona eyenza lezi zingane zigcine zikulezo zikole.

Indlela umuntu abuka ngayo yiyona emgqugquzelayo ukuthi athathe siphilisi inqumo. Nasekufundeni ulimi olusha kumele kubhekiswe lokhu lapho kuhlelwa imiqulu yezolimi (*language policies*). Indlela othisha abafundisa ulimi abanomfuzisela ngayo ezinganeni. Kuphinde kubhekwe nendlela izingane ezibheka ngayo ulimi lolo olufundiswayo, lokhu kubalulekile ukuze ukufunda nokufundisa kuqhubeke kahle.

Izindlela ezahlukeni zokuphimisa ulimi Lwebele zivamile ezikoleni nasemiphakathini kwazise ukuthi abantu abaphumi endaweni eyodwa. Njengasezikoleni ezixube izinhlanga ingane emnyama akusho lokho ukuthi inguMzulu ngakho sekufanele isazi isiZulu, kungenzeka ukuthi inguMtswana, uMvenda njll. Othisha kumele bakuqonde lokhu futhi bakwazi ukubhekana nakho uma behlangabezana nakho ezikoleni zabo.

Ohlangothini lwemfundo kunomthelela kakhulu lokhu kothisha. Akumele othisha bakuthathe kalula-nje ukuthi ingane ikhuluma luphi ulimi njengolwebele. Izilimi ezifundiswa ezikoleni kufanele zibesezingeni elamukelekile lokufundiswa kolimi. Isibonelo, ulimi lwesiNgisi olufundiswa ezikoleni kufanele lubewulimi olusezingeni elamukelekile, abafundi okungathi mangabe bebuzwa bakwazi ukulubhala nokulukhuluma ngendlela yesiNgisi saseNgilandi esiqondile, Kubheka (1979, p. 83)

Ocwaningweni lwakhe, uKubheka ubeka kanje,

At the same time it seems that the stamp of inferiority is gradually being branded onto local dialects in remote areas. As we went round in different areas we noticed that people who used local dialects suddenly switched to what they thought was 'standard Zulu' as soon as one began enquiring about interesting local features. Apparently the intention was to convince the field worker that local dialects were a thing of the past.

Ulwazi lwethu lolimi lwebele nokulwazi ukuthi lukhulunywa kanjani kunomthelela endleleni esizibuka ngayo nendlela esiziphatha ngayo phakathi kwabanye abantu. Ulwazi lolimi luyithuluzi lokuxhumana phakathi kwabantu nokuba negqabho ngemvelaphi yomuntu nomuntu. Yingakho kubalulekile ukulwazi kabanzi ulimi lwakho lwebele kanye nolunye ulimi ukuze ukwazi ukuxhumana nabantu abaningi.

INJULALWAZI YOKUZUZWA KOLIMI LWEBELE (*FIRST LANGUAGE ACQUISITION*)

ISazisolimi uJean Aitchison lapho ecwaninga impikiswano ethi '*The Articulate Mammal*' umbuzo awubuzayo kungukuthi ngabe ulwazi lolimi umuntu uluthola ngokwemvelo njengasezinjeni uma zikhonkotha, noma kufanele umuntu alufunde ulimi njengokufunda ukudlala umculo? Abanye bathi ingane ifunda ulimi ezithola ikhula phakathi kwabantu abalukhulumayo. Kodwa umbuzo ulokhu umile ukuthi kwenzeka kanjani lokhu?

NgokukaChomsky (1965) izingane zizalwa zinalo ufuzo olutshalwe ezinqondweni yazo ngolwazi lolimi. Uqhubeka athi ingqondo inezitho zomqondo ezibhekene nomsebenzi wokuqapha lokhu engqondweni. Okunye okuhlaba umxhwele ngolwazi lolimi ukuthi ingane ayilufundi ulimi noma ikanjani. U-Aitchison (1989) uthi ulimi luthuthuka ngesikhathi esifanayo ezinganeni umhlaba wonke. Lokhu kuchaza ukuthi ulimi luqala ngokwemvelo ezinganeni, njengawo wonke amazinga okukhula enganeni enzeka ngokwemvelo kanjalo nolwazi lolimi.

Ulwazi lolimi nalo lulandela iphethini yemvelo enezigaba zayo zolwazi lolimi ezilandelanayo. Lezi zigaba azinamgomo othile eziwulandela njengoba unjalo zingaguquguquka ngendlela ezithuthuka ngayo enganeni kuye ngokwehluka kwaleyo naleyo ngane. Uma ingane ikhula ngokweminyaka nolwazi lwayo lolimi luyakhula. Lokhu kungumphumela owenziwa izinjulabucopho zolimi (*psycholinguists*) zisebenzisa iMLU okusho ngokuhunyushwa (*mean length utterance*) eyenziwa uma kuhlolwa ukuthi ingane iyakwazi yini ukuphimisela amagama ngendlela enhle, yakhe nemisho isebenzisa izivumelwano ngokuyikho Aitchison (1989).

ISIKHATHI ESIMQOKA SOLWAZI LOLIMI (*CRITICAL PERIOD FOR ACQUISITION OF LANGUAGE*)

Ezinye izinjulalwazi (*theories*) zolimi ziyavumelana ukuthi kukhona isikhathi esisemqoka sokuba ingane yazi ulimi, uma lokho kungenzekanga siyashabalala lesi sikhathi. Injulalwazi (*theory*) kaLenneberg iveza ukuthi isikhathi esimqoka sokwazi ulimi sigxile ekukhuleni komuntu. Lokhu kuchazwa kanje ngomunye weZazi zolimi (*theorist*), '*Lateralisation refers to the specialization of function by each side of the brain, e.g. the left side is responsible for analysis while the right side is responsible for spatial perception.*' (Dulay et al. 1982, p. 279).

Ngonyaka we-1836, uDax wathola ukuthi ingqondo yomuntu ihlukene imiklayo emibili, kukhona umklayo wesobunxele (*left hemisphere*) kanye nomklayo wesokudla (*right hemisphere*). Umklayo wesobunxele ubhekene nokukhulunywayo kanye nokuqondisa

konke okwenzeka emzimbeni. ULennerberg yena ukholelwa ekutheni ulimi lwakheka engxenyeni enguhhafu wengqondo kancane kancane ngesikhathi ingane ikhula.

Uma sicaphuna uLenneberg (1967) engxoxweni ka- Aitchison (1989) uthi

Between the ages of two and three years language emerges by an interaction of maturation and self-programmed learning. Between the ages of three and the early teens the possibility for primary language acquisition continues to be good, the individual appears to be most sensitive to stimuli at this time and to preserve some innate flexibility for the organisation of brain functions to carry out the complex integration of speech and language.

Ukuphetha lo mbono wale njulalwazi, izingane ezingazange zithole ithuba lokukhuluma ulimi oluthize zisezincane, zingakwazi ukulufunda ulimi ngisho noma sezidlulile ebangeni lokuthomba (*puberty*).

INJULALWAZI YOLIMI LWESIBILI (*SECOND LANGUAGE ACQUISITION*)

Kulolu cwaningo injulalwazi yolwazi loLimi Lwesibili yilona engizolubheka kabanzi, kwazise inhlosongqangi yocwaningo ukubheka izinselelo ezibhekana nothisha abakhuluma isiZulu uLimi Lwebele lapho befundisa isiZulu uLimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu njengoLimi Lwesibili. Okunye engifuna ukukubheka ukuthi ngabe kuyenzeka yini ukuthi ingane yazi ulimi Lwebele kuqala bese kuthi kamuva lapho isingena ebudaleni ilwazi noLimi Lwesibili? Ngokuka-Chomsky (1965) uthi izingane zizalwa zinalo ufuzo olutshaleke ezingqondweni zazo oluqondene nolimi, yingakho ekholelwa ekutheni ulimi ungalufunda noma usungakanani ubudala.

Ngifuna ukubheka kakhulu ukuthi ukukhula ngokweminyaka kanye nenkathi emqoka kunawo yini umthelela kulolu cwaningo, kwazise izingane engizibheka kakhulu yilezi ezisemabangeni aphakeme iBanga lesi-8 kuya eBangeni le-12. Ezisezikoleni ezixube

izinhlanga, ulimi lwazo lwebele okungesiso isiZulu okungenzeka kube yisiNgisi kumbe olunye ulimi lweNdabuko (*African Language*).

Umbuzo obuzwa usonjulalwazi uRivers (1983) othi 'Ngabe indlela yokufunda ulimi Lwesibili iyafana yini nendlela yokufunda uLimi Lwebele ?' Lo mbuzo yiwona mbuzo esizowuphendula kulolu cwaningo. Enkulumeni yakhe uRivers (1983) uveza ukuthi kunomehluko phakathi kokufunda ulimi kanye nokwazi ulimi, ukwazi ulimi kwenzeka uma umuntu ezimisela ukulukhuluma njengoba nezingane zenza kanti ukulufunda ulimi yilapho umuntu etshelwa ngemithetho yolimi nendlela olubhalwa ngayo. Le ndlela ehlukeneyo yokufunda ulimi isivezela ukuthi zozimbili izindlela zokufunda ulimi zifuna ukuba umuntu acabangisise .

URreich (1986) useka uRivers (1983) embuzweni wakhe wokuthi ngabe indlela yokufunda uLimi Lwesibili iyafana yini neyokufunda ulimi lwebele. Abanye beZazizolimi bayaphikisana kulokhu abanye bathi kuyefana kanti abanye bayakuphikisa lokho bathi akufani. URreich (1986) ubeka ngokuthi izingane zinezindlela ezahlukeneyo zokufunda uLimi Lwesibili. Umbuzo osalayo ngothi 'Ngabe izilimi zombili oLwebele noLwesibili izingane zingalwazi ngokulinganayo ngesikhathi inebanga elithize leminyaka ?'

ISazisolimi uDulay, noBurt kanye noKrashen esahlukweni sabo esikhuluma ngomthelela wobunjalo bomuntu kanye neminyaka (*effects of personality and age*) bathi,

It has been argued that adult is more self conscious than child, is less to identify with other groups and is less able to achieve the open mental state necessary for language acquisition to take place.

(Dulay et al. 1982, p. 92)

Lokhu kuveza ngokusobala ukuthi uma usukhulile kakhulu akubi lula ukufunda olunye ulimi lokwengeza. Kolunye ucwaningo olwenziwa nguVorster (1993) olwaluphathelele nezilimi eziningi lapho babefuna ukuvivinya abafundi besiBhunu abefunda isiBhunu ulimi lwesibili. Abafundi babebahlukanise ngokweminyaka kusukela kubafundi basezinkulisa kuya kwabadala. Imiphumela yalolo cwaningo yaveza ukuthi abangenzanga kahle kwakuyizingane ezineminyaka emi-3 kuya kwemi-5. Kanti abenza kahle kwaba yintsha ephakathi kweminyaka eyi-12, kuya kweneminyaka eyi-15. Lokhu kwaveza ukuthi intsha yiyona ekwazi kangcono ukufunda uLimi lwesibili. Umbuzo ukuthi balufunda kanjani?

ISazisolimi uDulay nabanye bachaza ngokuthi isimo solimi (*language environment*) umuntu azithola kusona simnikeza ithuba lokuba akwazi ukufunda ulimi nokulwazi. UDulay (1982) ubuye aveze izinto ezingenamthelela ekutheni umuntu afunde ulimi lwesibili. Lezo zinto 'isikhathi sokulalela' asibiza ngokuthi yi '*silent period*'.

Isikhathi Sokulalela (*Receptive Period*)

Lesi sikhathi sibalulekile ngoba kulapho umfundi athula khona alalele kufundiswa ngolimi lwesibili olusha engasho lutho yena, kodwa amukela okushiwoyo buthule (*receptive period*). Yize noma kungabukeka sengathi umfundi angeke afunde lutho uma engaphenduli lutho kokufundwayo, iqiniso ngokuthi umfundi uyaphendula uma esenesibindi sokwenza njalo. Mhlawumbe angabuzwa endlini yokufundela ukuthi achaze lokho akuzwile ngenkathi kufundiswa. Usonjulalwazi uDulay nabanye bavumelana ngokuthi isikhathi sokuthula singaba inyanga eyodwa kumbe izinyanga ezintathu, emva kwalokho umfundi usengaba nolwazi oluthize ngolimi lwesibili alufundayo.

Umbono kaKrashen (1985) uthi isikhathi sokuthula sisemqoka kakhulu ekufundiseni ulimi lwesibili ezinganeni. Uma ingane izithola njalo isesimweni lapho kukhulunywa lolu limi lwesibili, singayithola isidlala noma ilingisa okuthize ikakhulukazi uma isencane. Uma isisemabangeni aphakeme ingaba nezinkinga lokhu okungenza isebenze kabi emsebenzini odinga ukuba ibhale kumbe yethule umsebenzi wenkulumo endlini yokufundela.

Indlela yemvelo (*The Natural Approach*)

UKrashen no Terrell, encwadini yabo '*Natural Approach*' ekhuluma ngendlela yokuthola ulwazi lolimi Lwesibili, bavumelana ngokuthi indlela engcono yokwazi ulimi Lwesibili ukuba ulufunde ngezigaba. Lezi zigaba bazibala kanje,

- 1.Ukuqala ngokungalukhulumi ulimi.
- 2.Ukukhuluma igama elilodwa vo uma uphendula.
- 3.Ukuhlenganisa ingxenye yokubili kokuthathu.
- 4.Ukukhuluma ibinzana lamagama.
- 5.Ukwakha imisho.

Lezi Zazi zolimi ziqhubeka zithi umfundi akumele aphoqwe ukuba akhulume ulimi kuze kube usekulungele lokho. Isimo sokufunda nokufundisa kumele othisha basenze semukeleke kubafundi boLimi Lwesibili, othisha kumele benze abafundi bangethuki kube nobudlelwano obuhle phakathi komfundi nothisha Krashen, no Terrell (1983).

Ukuzimbandakanya (*Immersion*)

Ezweni laseKhanada basebenzisa icebo lokuzimbandakanya. ISazi solimi uReich (1986) leli cebo ulichaza ngendlela elehluke ngayo uma ingane izofundiswa uLimi Lwesibili. Kukhona ukuzimbandakanya ngokuphelele (*total immersion*), ukuzimbandakanya okungaphelele ngasekuqaleni (*early partial immersion*), ukuzimbandakanya okuxubile (*mixed immersion*) kanye nokuzimbandakanya ekugcineni (*late immersion*).

Sizobheka uhlelo lokuzimbandakanya ngokuphelele lwase Khanada lapho izingane zazifundiswa isiFulentshi njengoLimi Lwesibili kanti isiNgisi kuwuLimi Lwebele. Izingane zazinikiwe ilungelo lokukhuluma isiNgisi, kodwa zikhuthazwa ukukhuluma isiFulentshi uLimi Lwesibili. Kwathi emva kwezinyanga eziyisithupha eBangeni lokuqala, izingane zatshelwa ukuthi kulindeleke ukuba zikhulume isiFulentshi ezindlini zokufundela. Kuthe eBangeni lesibili IsiNgisi nesiFulentshi zasikhuluma ngokulingana okwenza zithi ziqambe

ziphuma eBangezi lesikhombisa, zibesezikwazi ukukhuluma isiNgisi nesiFulentshi ngokulinganayo Reich (1986, p.218).

Lolu hlelo lwenziwa eKhanada kulandela ukunganeliseki kwabazali abakhuluma isiNgisi, ngendlela engagculisi izikole ezazifundisa ngayo izingane zabo isiFulentshi. Kukhona okufanayo nakuleli zwe lethu iNingizimu Afrika, lapho abazali abamnyama befuna izingane zabo zifundiswe isiNgisi baze bazithumele ezikoleni zabaMhlophe. Inkinga ukuthi iningi lezikole zabaMhlophe bezingenalo ulwazi lwesiZulu futhi bengekho nothisha abakhuluma isiZulu ezikoleni zabo. Yingakho namuhla sinezingane ezinsundu ezikhuluma isiNgisi zisikhiphe ngamakhala kodwa zehlulwe ulimi lwazo lwesiZulu.

Ukuzimbandakanya okucindezelayo (*Submersion*)

Lolu hlobo obelwenzeka nakuleli lapho izingane beziba nenkinga yokuxhumana nothisha bazo abamhlophe. Ingane ibiba nenkinga yokuxhumana nothisha ngoba beyingakwazi ukukhuluma ulimi olwaziwa nguthisha kanti kwayena uthisha ubengenalwazi lolimi lwesiZulu olukhulunywa yizingane ezinsundu. ISazi solimi uReich (1986) unobufakazi ngalokhu lapho ecwaninge ngalolu hlobo lokuzimbandakanya endaweni yase U.S.A. lapho izingane zaziboniswa ukuthi uLimi Lwebele lwemukelekile, kodwa olunye uLimi Lwesibili alunakiwe. Zazicindezelwa zingatshelwa kwezikabhoqo kodwa zazinganakwa uma zizama ukuveza ilaka lazo ngolimi Lwesibili, kwakubonakala-nje ukuthi alwamukelekile.

Lezi zingane ezingamaChicano zazifunda esikoleni saseMelika esifundisa isiNgisi njengoLimi Lwebele. Indlela yokuzimbandakanya ecindezelayo yaba nomphumela omubi kulezi zingane, kanti ukuzimbandakanya olimini olusha kufanele ingane ikhuthazwe ukukhuluma ulimi Lwesibili inconywe uma yenza kahle.

Ezinye iZazi zolimi ezikhuluma ngokufunda nokwazi ulimi Lwesibili, nguEllis (1985) yena uvunwa uReich (1986) lapho ethi kuhle ukuba ingane yazise ulimi lwayo lwebele ngaphambi kokuba ifunde uLimi Lokwengeza Lwesibili. UBachman (1990) ubona ukuthi zintathu izindlela okufanele ukuba umuntu azazi ukuze akwazi ukuxhumana kahle ngokolimi. Indlela yokuqala ukuthi wazi ulimi ngokuphelele (*language compence*),

eyesibili ukuba wazi indlela olusetshenziswa ngayo (*strategic competence*) okokugcina umqondongqangi olusetshenziswa ngayo (*psychological mechanism*).

UBachman (1990) uma echaza indlela ephilele uchaza ukuthi ingane kumele yazi ukusebenzisa ulimi ngendlela (*grammar*) kanye nokusebenzisa izakhi ukuze ikwazi ukwakha imisho kanye nekukhulumayo kuzokwakha umqondo. Indlela yesibili ukusetshenziswa kolimi nokuhleleka kwalo (*language structure and use*), lapha ingane ifunda ukucabanga ukusebenzisa imisindo namagama ukuchaza ekufundile nokuzakhela eyayo imisho. UBachman (1990) uqhamuka nenye indlela ethembisayo engasetshenziswa ukuze ingane ifunde uLimi Lwesibili.

Ubuliminingi obususayo (*subtractive multilingualism*)

Ubuliminingi obengezayo (*additive multilingualism*)

Ngonyaka we-1996 iNingizimu Afrika yasungula umqulu osasivivinyo oqondene nobuliminingi (*South African Draft Language Policy*). Kulo mqulu izilimi eziningi zichazwe kanje:

Multilingualism means, competence in two or more languages. Subtractive multilingualism refers to the replacement of the home language with a different language as the language of learning. Additive multilingualism refers to the maintenance of the home language as a supportive language of learning after the introduction of a different language of learning. The implication of this interpretation is that multi-lingual textbooks, examination papers and evaluation across the curriculum are provided to confirm the use of both languages of learning in the classroom.

(Draft Language Policy: 1996, p. 12)

Ubuliminngi obengezayo bona benezela ulwazi lolimi Lwesibili olimini lwengane Lwebele. Ubuliminngi obususayo bona bususa ulwazi lolimi Lwebele bufake ulwazi lolimi olusha ingane elufundayo kancane kancane. Yilokhu akuvala uHulumeni ezikoleni ezixube izinhlanga ngoba othisha abamhlophe babengenalwazi lwesiZulu ngakho izingane zagcina zisuswa kancane olimini lwazo lwesiZulu kwafakwa isiNgisi.

ISIPHETHO SESAHLUKO

Kulesi sahluko kukhulunywe ngenjulalwazi okuyiyona eqokelwe ukuba ibe wuhlaka lwalolu cwaningo. Ngaphandle kwalokhu, kuchazwe imiqondongqangi ehambisana nenjulalwazi esetshenzisiwe.

ENingizimu Afrika umlando wolimi kwezemfundo, uvela kude futhi kudala ngezikhathi zobandlululo, lapho abantu babecwaswa ngokobuhlanga, ubuzwe, ngokwebala nangolimi abalukhulumayo. Kuze kwaba ngeminyaka yokuphela kobandlululo sekukhishwe uMnumzane Mandela esiqhingini sase*Robben Island* lapho sekubusa i*African National Congress* saqala ukuzwa ngemiqulu efana neyolimi i *'The Draft Language Policy'* ebengumhlahlandlela ekutheni zonke izilimi zilingane.

Kulesi sahluko ngenkathi sibheka injulalwazi yezolimi kubonakele ukuthi lolu daba lokufunda olunye ulimi lubalulekile nokuthi akufanele luthathwe njengento elula nengelutho.

Kuso lesi sahluko sikhulume ngezindlela ezahlukenene ezingasetshenziswa ukuze kubelula ukufunda ezinye izilimi. Sikhulume ngokuzimbandakanya (*immersion*), nezinhlobo zako. Injulalwazi ekhuluma ngesikhathi esimqoka (*critical period*) lapho kubalula ukuthi ingane ifunde ulimi olusha Lwesibili.

Sikhulume nangendlela yokusetshenziswa kolimi kubhekwe uhlelo lolimi (*grammar*) kanye nokwakhiwa kwemisho nokusebenza kwemisindo (*language structure and use*).

Njengoba umcwaningi ebheka ukuthi yini eyenziwa ngothisha eyenza abafundi balufunde ulimi Lwesibili, lokhu sizokubheka kabanzi uma sesibuza othisha esahlukweni esilandelayo.

ISAHLUKO SESINE

UMKLAMO (*DESIGN*) NEZINDLELA ZOCWANINGO

ISINGENISO:

Kulesi sahluko kuzokhulunywa ngomklamo nezindlela ezitshenzisiwe ukuqoqa ulwazi oludingekayo ukuze kutholakale izimpendulo zemibuzongqangi yalolu cwaningo. Lolu cwaningo luphendula imibuzongqangi emine, owokuqala umbuzo ngothi ngabe yimaphi amasu asetshenziswa ngothisha ukuze bathole imiphumela emihle nelindelekile lapho befundisa isiZulu ulimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu njengolimi Lwesibili Lokwengeza?, owesibili ngabe izinselelo zokwehlukana kwamasiko babhekana kanjani nazo emakilasini axube izinhlanga? Owesithathu umbuzo ngabe amasu abawasebenzisayo ayakwazi yini ukuthi enze abafundi bafunde ulimi lwesiZulu kahle basizwe, bakwazi nokusikhuluma nokusibhala ngendlela? Umbuzo wesine ngabe yini eyenza othisha basebenzise lawo masu okufundisa hayi amanye? Le mibuzo yiyona elawula izindlela namasu asetshenzisiwe ukwenza lolu cwaningo. Lolu cwaningo lungaphakathi kwepharadayimu yomhumusho (*interpretive paradigm*).

I-PHARADAYIMU YOMHUMUSHO (*INTERPRETIVE PARADIGM*)

Lolu cwaningo lwenziwe lwaba ngaphakathi kwepharadayimu yomhumusho (*interpretive paradigm*). Ipharadayimu yomhumusho yiyona elungele lolu hlobo locwaningo njengoba ngihlaziya izinselelo ezibhekene nothisha abakhuluma isiZulu ulimi lwebele lapho befundisa isiZulu ulimi lokuqala olwengeziwe kubafundi abakhuluma isiZulu njengolimi lwesibili. UNeuman (2000) uma echaza okunye kwezimpawu zepharadayimu yomhumusho ukuthi igcizelela ukufunda okunzulu, noma ukuhlolwa kwendikimba yombhalo (*written text*) noma indikimba yokukhulunywayo (*oral text*) noma izithombe (*visual text*). Lapha ngicwaninge ngezindlela ababhekana nazo othisha abakhuluma isiZulu uLimi Lwebele lwesiZulu lapho kufundwa, kukhulunywa noma kuchazwa izithombe noma okunye okunjengalokho ezikoleni ezinabafundi abakhuluma isiZulu njengoLimi Lwesibili Lokwengeza.

UNeuman (2000) uthi umcwaningi osebenzisa ipharadayimu yomhumusho ungena agxile embonweni wokwethulwa yilokho akucwaningayo njengento ephелеle. Okusho ukuthi umcwaningi uyithola emva kocwaningo olujulile ngendikimba leyo, abuye abheke nobudlelwano bazo zonke izingxenyē zendikimba. Umcwaningi ongumhumushi usebenzisa imininingwane eminingi ukuze athole ulwazi nokuqonda okunzulu ngalokho akucwaningayo. Umcwaningi ongumhumushi ugxila kokwenzekayo nasekutheni abantu bazenza kanjani izinto nsukuzonke.

Ababhali bocwaningo uCohen, noManion kanye noMorrison (2000) bathi:

An interpretive researcher wants to learn what is meaningful or relevant to the people being studied, or how individuals experience daily life. The researcher does this by getting to know a particular social setting and seeing it from the point of view of those in it, therefore sharing feelings with them.

Lolu cwaningo yilona oluqondene ngqo nepharadayimu yomhumusho njengoba ngicwaninga ngemininingwane engizoyithola kubahlanganyeli bocwaningo (*participants*), okungothisha abafundisa isiZulu ulimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu ulimi lwesibili ezikoleni ezixube izinhlanga ezimbili engazikhethela zona esiyingini sezeMfundo sasePhayindane.

Umklamō nendlela yokuqhuba ucwaningo

Ucwaningo lwami lungaphansi kwesimo sotho (*qualitative study*). Kulolu cwaningo umcwaningi usophe ukuthola ulwazi olunqala ukuze acubungule futhi aqonde izinselelo ezibhekene nothisha abakhuluma isiZulu ulimi lwebele uma befundisa isiZulu ulimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu njengolimi lwesibili ezikoleni ezixube izinhlanga.

UYin (1988) uzichaza kanje izindlela zesimo sotho:

Qualitative methods are particularly well suited for examining instances of self regulated learning as events because they involve a rich, holistic descriptions, and do not make assumptions, intra-individual stability, and are oriented to revealing complexity.

Ezinye izazi zolimi ezinjengo Sherman beno Webb (1988) zivumelana ngokuthi indlela yocwaningo lwesimo sotho iyona ndlela esebenza kahle ocwaningweni olufuze lolu. Lapho umcwaningi eqoqa ulwazi kubahlanganyeni (okungothisha abafundisa isiZulu kulolu cwaningo lwami), lapho othola ukuthi umcwaningi akanakuqagela kokwenzekayo, kodwa ugxila kakhulu kokushiwo ngabahlanganyeli akafaki akucabangayo. Bathi uSherman noWebb (1988, p. 84) :

Qualitative research involves the use of qualitative data, such as interviews, questionnaires, documents, texts, and participants observation data, to understand and explain social phenomena. Examples of qualitative methods include action research, case study research and ethnography.

Ziningi izazi zolimi ezikhuluma ngocwaningo lwesimo sotho. Omunye wabo ngu-Eastwood (1988) yena uthi ucwaningo lwesimo sotho luncika kakhulu ekuqondeni izehlakalo ezibhekene nokwenzeka ngempela. Okubalulekile kulolu hlobo locwaningo lwesimo sotho ukuthi okusemqoka uluvo lwabahlanganyeli bocwaningo. Ngaleyo ndlela imiphumela yocwaningo lwesimo sotho ibhekana ngqo nesehlakalo lesocwaningo, ayifanekiswa nezinye izimo eziphathelele naleso esicwaningiwe. Yingakho kubalulekile ukwazi ulimi lwalabo abacwaningwayo ocwaningweni lwesimo sotho.

Izazi zolimi ezingabacwaningi bocwaningo lwesimo sotho abanjengoBryman (1988) bathi indlela abahlanganyeli bocwaningo abaqonda noma abahumusha ngayo izinto abazenzayo yiyona ehambisana nocwaningo lwesimo sotho. UDenzil benoLincoln (1994) bavumelana ngokuthi ucwaningo lwesimo sotho lukhona ukuba kuhunyushwe okwenzeka emhlabeni ukuze kubonakale.

Izazi zolimi zocwaningo lwesimo sotho ziye zizame ukuqonda ngezincazelo abahlanganyeli bocwaningo (*participants*) abazinikezayo ekwenzeni izinto ezithile lapho bekhona. Lokhu zikwenza ngokubuka indlela abacwaningwayo ababheka ngayo izinto. UPatton (1990) uvumelana nalokhu lapho ethi uma kwenziwa ucwaningo lwesimo sotho umcwaningi ucwaninga ngokuphelele. Ziningi izinto ezibhekwayo ezisondelene nalokhu okucwaningwayo njengobudlelwano okungaba inhlalo, ipolitiki, indawo nokunye.

UCWANINGO LOTH (CASE STUDY)

Lolu cwaningo luwucwaningo lotho (*case study*) ngenxa yokuthi lubheke kakhulu ezikoleni ezimbili vo. NgokukaYin (1994) utho olucwaningwayo lungaba lunye (*singlecase*), noma zibe ziningi (*multiple cases*). Ucwaningo lotho lungaxila esigamekweni esisodwa noma ezimbili ukuze kuqondwe kahle ngesimo esicutshungulwayo. UCohen, uManion kanye noMorrison (2007) bathi:

A case study approach provides a unique example of real people in real situations enabling readers to understand how ideas and abstract theories can fit together, a case study research aims to capture the reality of participants lived experiences and thoughts about a particular situation.

Kuyacaca ukuthi kulolu cwaningo lwami yilona kanye ucwaningo lotho oluhambisana nalo nengingalusebenzisa ukuthola ulwazi olunzulu ngezinsalelo ababhekene nazo othisha abakhuluma isiZulu uLimi Lwebele uma befundisa isiZulu uLimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu uLimi Lwesibili.

Ucwaningo lotho lungachaza uphenyo (*descriptive*) noma lucacise (*explanatory*) kumbe lwenze uphenyo (*exploratory*). Lolu cwaningo engilwenzayo luwukucacisa kanye nokuchaza ukuthi yiziphi izinselelo ezibhekana nothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni lapho befundisa abafundi abakhuluma isiZulu uLimi Lwesibili ezikoleni ezixube izinhlanga.

UStake (1995) benoYin (1994) bavumelana ngokuthi ziyisithupha izindlela ezingasetshenziswa ukuthola ubufakazi ocwaningweni lotho, okokuqala: Izincwadi ezibhalwe umuntu (*letters*), neziqeshana zamaphephabhuku kumbe amaphephandaba. Okwesibili : Izinhlolelwazi ezivulekile (*open ended interview*) nenhlolelwazi ehleliwe (*structured interview*). Okwesithathu: Imininingwane ebalulekile neyigugu enjengemininingwane egciniwe (*records*). Okwesine: Imisebenzi yobuciko efana namathuluzi, izinto zokusebenza izinhlobo ezihlukene zobuciko ezikwazi ukukhombisa ukuthi umcwaningi lowo ocwaningile uke waba sendaweni yocwaningo. Okwesihlanu: Ukuqaphelisisa okuqonde ngqo (*direct observation*), okwenzeka uma umcwaningi evakashele endaweni yocwaningo. Okwesithupha ukuqaphelisisa komhlanganyeli (*participant observation*) okwenza umcwaningi abeyingxenye ezehlakalweni noma esehlakalweni ecwaningwayo.

Kulolu cwaningo imithombo yocwaningo engiyisebenzisile ukuthola ulwazi, kube imibhalo equkethe imininingwane yemiphumela yabafundi bebanga leshumi nambili yeminyaka eyedlule balezi zikole engizicwaningayo kanye nomhlahlandlela osemthethweni okufanele othisha bawulandele uma befundisa isiZulu uLimi Lokuqala Lokwengeza kubafundi ezikoleni. Ngibesengizihlola ukuze ngithole ukuthi zinawo yini umthelela ekuphumeleliseni noma ekwehlulekeni kwabafundi ukuphumelela, kanye nokudala izinselelo kothisha abafundisa isiZulu ulimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu njengolimi Lwesibili. Ngiphinde ngenza inhlolelwazi nabafundisi (abahlanganyeli) abaqondene nokufundiswa kwabafundi ezikoleni.

Izindlela zokuqoka (*sampling*)

Kulolu cwaningo kuzoqokwa othisha abahlanu abazoba ngabahlanganyeli kulolu cwaningo, abakhuluma isiZulu uLimi Lwebele abafundisa isiZulu uLimi Lokuqala Lokwengeza ezikoleni ezimbili ezinabafundi abakhuluma isiZulu uLimi Lwesibili. Lezi zikole zikhethwe ngenxa yokuthi nakuba zifana ngabafundi abafunda isiZulu, ziphinde zibe nothisha abanolwazi olunzulu asebenesikhathi eside befundisa ngaphansi kwalezi zikole abafundi abakhuluma isiZulu njengoLimi Lwesibili.

Lolu hlobo lokuqoka abahlanganyeli silubiza ngukuqoka okunenhloso (*purposive sampling*). UGrinnell beno-Urau (2005) bayavuma ukuthi ukusebenzisa izinhlobo zokukhetha yiyona ndlela elungile nekhona umcwaningi angayisebenzisa ocwaningweni. UCohen nabanye (2007) bona bathi ulwazi olunzulu kumele lusetshenziswe uma kukhethwa abahlanganyeli. Ukuqokwa ngenhloso kwabahlanganyeli bocwaningo kuzosiza kakhulu umcwaningi ekutholeni izimpendulo zocwaningo lwakhe.

IZINDLELA ZOKUQOQA ULWAZI NGOCWANINGO (*DATA COLLECTION METHOD*)

Ngokuka Scott (1996) izindlela zokuqoka ulwazi uzibiza ngamathuluzi okuthola ulwazi isibonelo, inhlololwazi (*interview*), inhlololwazi esamibuzo ebhalwe phansi (*questionnaires*), ukuqaphelisisa (*observation*) nokunye. Kulolu cwaningo ngizosebenzisa inhlololwazi esakuhleleka (*semi structured interview*). UNieuwen (2007) ubiza inhlololwazi njengengxoxo phakathi komcwaningi nomhlanganyeli, lapho umcwaningi ethola khona ithuba lokubuza imibuzo kumhlanganyeli ukuze athole ulwazi aludingayo.

INHLOLOLWAZI (*INTERVIEW*)

Ukuze ngithole ulwazi ngezindlela othisha abafundisa ngayo isiZulu uLimi Lokuqala Lokwengeza kubafundi bezinhlanga ezahlukeni ezikhuluma isiZulu njengoLimi Lwesibili ezikoleni engazikhethela lolu cwaningo, ngenza inhlololwazi, ngabuye ngasebenzisa nesiqophamazwi (*voice recorder*) ukuqopha ingxoxo engaba nayo nalabo thisha. Othisha

engakhuluma nabo babebahlanu. UBest (1977) uthi inhlololwazi uhlelo lwemibuzo exoxwa ngomlomo (*oral*). Esikhundleni sokuphendula ngokubhala phansi njengephepha elinohla lwemibuzo (*questionnaire*), obuzwayo uyaye aphenule ngomlomo ngesikhathi kunokubuzana nokuphendulana phakathi komcwaningi nalowo obuzwayo, ngalesi sikhathi umcwaningi usuke ethola ulwazi oluthize aludingayo ocwaningweni lwakhe. UDe Vos nabanye (2002) bayavumelana noBest (1977) ukuthi inhlololwazi ingukukhuluma ngqo komcwaningi kanye nalowo ocwaningayo, okunye umcwaningi uyakwazi ukufunda ebusweni bobuzwayo nakokushiwo ngamcwaningayo, lapho ebhekisisa indlela akhuluma ngayo nendlela enza ngayo lapho ekhuluma noma ephendula.

Ngokuka-Ackroyd noHughes (1992) inhlololwazi ikhulula abantu ukuba bakwazi ukusho ukuthi bazizwa kanjani, bangobani futhi batshele obahlolayo ngezimpilo zabo, baveze abakufisayo nabakwesabayo, baveze imibono yabo, basho nabakholelwa kukho. USeidman (1998) yena uthi umcwaningi wenza inhlololwazi ngoba efuna ukwazi ngezindaba zabanye abantu. Kanti izindaba zingenye yezindlela zokuthola ulwazi. UDe Vos nabanye (2002) uchaza ngokuthi yilelo nalelo gama abantu abalisebenzisayo uma bexoxa izindaba zabo libalulekile ocwaningweni. Inkulumo kumbe ingxoxo njengayo inhlololwazi inento esuke igxile kuyona. UDe Vos nabanye (2002) baqhubeka babeke kanje:

All interviews are interactional events and interviews are deeply and unavoidably implicated in creating meanings that ostensibly reside within participants.

NgokukaBogdan noBiklen (1992) inhlololwazi injengengxoxo esuke ihleliwe, imvamisa iba phakathi kwabantu ababili noma ngaphezulu, ngesizathu sokuthola ulwazi oluthile. Uma uqaphela okushiwo kule nkulumo ecashunwe ngenhla kuyacaca ukuthi inhlololwazi iyakwazi ukuvumela umcwaningi ukuba athole ukucaciseleka ngaleyo nto asuke efuna ukuyazi kabanzi. Kanti futhi kuyahlaluka ukuthi umcwaningi ubuka izinto ngehlo lalowo

amcwaningayo, akasebenzisi lokho akucabangayo kodwa ugxila ezimpendulweni zalowo amcwaningayo. Nami ngibe sengicacelwa ukuthi indlela efanele lolu cwaningo yiyona inhlololwazi njengoba ngangifuna ukuthola ulwazi kothisha abasemkhakheni wocwaningo lwami.

INHLOLOLWAZI ESAKUHLELEKA (*SEMI STRUCTURED INTERVIEW*)

Kulolu cwaningo lwami ngisebenzise inhlololwazi esakuhleleka kubo bonke abahlanganyeli bocwaningo, okungothisha abafundisa isiZulu uLimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu njengoLimi Lwesibili, labo thisha bakhuluma isiZulu uLimi Lwebele kanti sebemnkantshubomvu ekufundiseni isiZulu ulimi Lokuqala Lokwengeza ezikoleni ezixube izinhlanga. UFlick (1998) uthi inhlololwazi esakuhleleka ibuye ibizwe ngenhlololwazi eqondisiwe (*guided interview*) ngenxa yokuthi umcwaningi ulungisa iziqondisi zenhlololwazi ezinemibuzo azoyibuza, imigomo nemigudu emisiwe yiyona evumela umcwaningi ukuthi akwazi ukwenza imibuzo kugqame kahle okuyizona zindawo ezidingeka zibe nezimpendulo zemibuzo yocwaningo.

UMorse (1991) ubeka ngokuthi inhlololwazi esakuhleleka yiyona evame ukusetshenziswa ocwaningweni lwesimo sotho, uqhuba athi imibuzo yezinhloolwazi ezisakuhleleka zenziwa zisondelane nalezo zindawo ezidinga ukucwaningwa kodwa zibuye zikwazi ukuvumela ukuxoxa ngokukhululeka nganoma yisiphi isimo noma nangeminye imibuzo engavela ngesikhathi inhlololwazi iqhubeka phakathi komcwaningi nalowo amcwaningayo.

Kubalulekile ukuthi umcwaningi abuze imibuzo evulekile uma enza lolu hlobo lwenhlololwazi ukuze angamvaleli ekhoneni lowo obuzwayo, ngoba uma enze njalo ngeke esakwazi ukuba enabe nenkulumo yakhe ukuze nolwazi alufunayo lunotho. UDe Vos, Strydom, Fouche noDelpont (2002) bayavumelana nalo mbono lapho bebeka ngokuthi enhloololwazini esakuhleleka, umcwaningi uyakwazi ukulandelisa ngemibuzo ezwa

ethinteka ngayo noma elangazelela ukuzwa kabanzi ngayo, ngenkathi beqhubeka bexoxisana nomhlanganyeli ukuze athole isithombe esiphelele ngalokho afuna ukukwazi.

Inhlololwazi engaba nayo nothisha abangabahlanganyeli bezikole ezimbili engangizikhethile yathatha ihora elilodwa. Le nhlololwazi ngayenza ngendlela yokuthi ibe ngekhululekile, ukuze ngikwazi nokubuza eminye imibuzo eyayiqhamuka uma ngilalela izimpendulo zothisha abangabahlanganyeli ocwaningweni lwami, ngesikhathi benikeza ngolwazi lwabo engangiludinga. Umoya okhululekile wenza ukuba abahlanganyeli bocwaningo bakhululeke bakwazi nokusho ezinye izinto ngokwakwenzeka ezikoleni zabo ababengeke bazisho umangabe inhlololwazi yayinomoya oshubile. Baveza neminye imibono ezosiza ekuqoqeni ulwazi engangiludinga. Kwabalula nokuba ngingene ngokujulile ezinqondweni zabo ngoba babekhululekile kungekho ukwesaba. Lolu hlobo lwenhlololwazi luyabakha nobungani ngoba lukhululekile nami ngabakha ubungani nabahlanganyeli bocwaningo, akubanga khona isikhathi lapho becela ukuthi ngingabaqophi.

UHLELO LWENHLOLOLWAZI ESAKUHFLELEKA (*THE SEMI STRUCTURED INTERVIEW SCHEDULE*)

Isheduli yenhlololwazi injengemibuzwana esuke ilungiselelwe ukuqondisa noma ukuhola inhlololwazi (De Vos nabanye, 2002). UHolteir noGubrium (1995) uthi lokhu kwenza ukuba umcwaningi akwazi ukulungisa imibuzo evulelekile azoyibuza kulowo azothola kuye ulwazi baphinde baxoxe ngayo. Nami ngenza uhlelo lwenhlololwazi esakuhleleka ngemibuzo okuyiyona engumgogodla wocwaningo. Inhloso yami kwabe kungukuthi ngiqinisekise ukuthi ngangizoyibuza yonke imibuzo eyayidinga ukuphendulwa kulolu cwaningo. Isizathu sokuba ngixoxisane nothisha kwabe kungukuthola ulwazi ngezinsalelo ababhekana nazo lapho befundisa isiZulu uLimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu njengoLimi Lwesibili yize bona othisha bekhuluma isiZulu uLimi Lwebele. Ngangibuza imibuzo evulelekile ukuze abahlanganyeli bazizwe besekhaya bengenakwesaba.

ISIVIVINYO SOCWANINGO (*PILOT STUDY*)

Uma ucwaninga kufanele wenze isivivinyo ukuze ubone ukuthi ucwaningo lwakho lungenzeka ngempumelelo yini. Kubalulekile ukuthi umcwaningi abe nolwazi oluthe thuthu lokwenza ucwaningo. UJanesick (1998) unombono wokuthi umcwaningi kumele enze isivivinyo socwaningo esingeke sibe side ukuze akwazi ukuthola amakhono noma amaqhinga azowadinga ekwenzeni ucwaningo lwakhe ngempumelelo. Nami nganquma ukuba ngenze isivivinyo socwaningo esikoleni sami kwazise naso sixube izinhlanga kanti futhi singesamabanga aphezulu, sikhona naso esifundeni sasePhayindane.

Esinye isizathu sokuba ngenze isivivinyo socwaningo ngangifuna ukubona ukuthi yonke imibuzo yami izwakala kahle yini. Ngangifuna nokubona ukuthi ikhona yini imibuzo engadida abahlanganyeli bangayizwa ngendlela ebuzwe ngayo, okungenza bangaphenduli ngendlela enembayo.

Ngathola ukuthi lesi sivivinyo socwaningo siwusizo ekulungiseleleni ukuba ngenze ucwaningo lwangempela. Okwabawusizo kakhulu ukuthi ngakwazi ukubona izingqinamba nobuhle bohlobo lwethuluzi engangizolisebenzisa ukuqoqa ulwazi okuyinhlolelwazi esakuhleleka (*semi structured interview*). Yingaso lesi sikhathi lapho ngazuza khona amaqhinga okulalela nawokukhuluma ukuze abacwaningwayo bengeke bazizwe benokwesaba noma babe namahloni nami ngikwazi ukulandelisa ngemibuzo equbukayo ngesikhathi senhlololwazi.

UKUQHUTSHWA KWENHLOLOLWAZI (*THE INTERVIEW PROCESS*)

Inhlololwazi nothisha

Ngaba nenhlololwazi nothisha abangabahlanganyeli ezikoleni abafundisa kuzo. Savumelana ngokuthi sihlange ngakusasa ukuze siqhube inhlololwazi yethu nabo. Ngaqala ngokubakhumbuza ukuthi ukubamba iqhaza kulolu cwaningo akuphoqelekile nokuthi uma bezizwa bengasafuni ukuqhubeka bangahoxa. Ngabaqinisekisa futhi ukuthi amagama abo nezikole zabo kuvikelekile. Ngachaza futhi ukuthi ngizosebenzisa isiqophamazwi ukuze kubelula uma sengibhala umbiko wocwaningo.

Ngangihlome ngesiqophamazwi engangizosisebenzisa ukuze ngiqophe inkulumo yethu. Saqala ingxoxo yethu bengenakho ukwesaba. Ngaphambi kokuba siqale ngathatha ithuba lokubaqinisekisa abahlanganyeli ukuthi ukubamba kwabo iqhaza akucindezelekile nokuthi bangashiya noma nini uma bezizwa bengakhululekile. Ngachaza futhi ukuthi ukuzimbandakanya nocwaningo akunabungozi ekufundiseni kwabo. Saqhubeka nenhlololwazi ngokukhululeka, inkulumo yethu inobungani futhi nothisha abangabahlanganyeli bephendula yonke imibuzo engangiyibuza ngokuzimisela nangobuqotho.

Enkulumeni yethu othisha babekhululeke ngendlela yokuthi babebuye baveze ezinye izinselelo abahlangabezana nazo ababengezisho ukuba indawo esasikuyo yayingavulelekile. Eminye imibuzo yayiqubuka ngesikhathi siqhubeka sixoxa. Imibuzo engangiyibuza bayiphendula yonke, baze bazwakalisa isifiso sokuba bathole lolu cwaningo uma seluphothuliwe.

INKAMBISO ELUNGILE YOCWANINGO (*RESEARCH ETHICS*)

Inkambiso elungile yokuqhuba ucwaningo ibalulekile kunoma yiluphi uhlobo locwaningo umuntu angabe efuna ukulwenza. Abahlanganyeli bocwaningo abazonikeza ulwazi oludingwa ucwaningo badinga ukuba bavikeleke. Isizathu salokhu kuvikeleka ukuthi akufanele abahlanganyeli bocwaningo bazithole sebesenkingeni ngenxa yokunikezela ngolwazi ocwaningweni oluthile.

Ngaphambi kokuba ngibhale ngocwaningo lwami ngabhala incwadi ngibhalela othishanhloko bezikole engangizocwaninga kanye nothisha ababezoba ngabahlanganyeli bocwaningo bakuzo lezi zikole, ngaphezu kwalokho ngabhalela noMnyango WezeMfundo ophikweni lwezocwaningo lapho engangicela khona imvume ngichaza nangenjongo yocwaningo engangifisa ukulwenza. Kulezi ncwadi ngichaza nokuthi ngizolwenza ezikoleni ezikusiphi iSifunda (*District*).

Kuzona zonke lezi zincwadi ngangibeka ngokusobala amalungelo abahlanganyeli, ngichaza futhi ukuthi abaphoqelekile ukuba babambe iqhaza. Ngakucacisa nokuthi uma

bengasathandi ukuqhubeka bangashiya noma yinini. Ngaphinde ngachaza ukuthi amagama abo angiyuwadalula kodwa ayoba imfihlo, ngachaza nokuthi ukuba ngumhlanyeli wocwaningo akuzoba nomthelela omubi emsebenzini wabo noma ezikoleni abafundisa kuzo. Ngabaqinisekisa futhi ukuthi angizuwadalula amagama ezikole zabo kodwa sizokamba igama mbumbulu uma sichaza isikole. Ngabaqinisekisa futhi ukuthi esasizokuxoxa kwakuzophelela phakathi kwethu kuphela, ngangingeke ngikudalule, kwakuzoba isifuba. Ngabachazela ukuthi ngangizoqopha izinkulumo engangizoba nazo nabo kodwa ngakuveza ukuthi banalo ilungelo lokwenqaba ukuqoshwa nxashane bezizwa bengakhululekile. Ngachaza futhi ukuthi uma bevuma ukuqoshwa bangangimisa uma sebezizwa bengakhululekile. Ngaphinde ngabaqinisekisa ukuthi ulwazi engiluthole kubo ngokuluqopha ngangizolugcina ngize ngilucishe ngokushesha uma sengiqede ucwaningo.

Esinye isicelo engasifaka, engangisenze saqonda eMnyangweni Wezemfundo ophikweni locwaningo. UMnyango wawudinga ukuba ngenze isiqinisekiso sokuthi ngizokwenza njengenkambiso elungileyo okumele umcwaningi ayilandele ngaphambi kokuba aqale ukwenza ucwaningo lwakhe.

ISIPHETHO SESAHLUKO

Kulesi sahluko kuxoxwa ngomklamo nezindlela zokuqhuba ucwaningo, kukhulunywa nangesivivinyo socwaningo okulindeleke ukuba wonke umcwaningi asenze ngaphambi kokwenza ucwaningo lwangempela. Kukhona nalapho kuxoxwa ngenkambiso elungile yokuqhuba ucwaningo ekumele ilandelwe ngabacwaningi. Esahlukweni esilandelayo kuzoxoxwa ngokutholakale kulolu cwaningo.

ISAHLUKO SESIHLANU

OKUTHOLAKELE: IZINSELELO ZOTHISHA ABAFUNDISA ISIZULU ULIMI LOKUQALA LOKWENGEZA

ISINGENISO:

Kulesi sahluko ngizoxoxa kabanzi ngengikutholile kulolu cwaningo lwezinsalelo ezibhekene nothisha abakhuluma isiZulu uLimi Lwebele abafundisa isiZulu uLimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu njengoLimi Lwesibili ezikoleni ezixube izinhlanga. Ngizokhuluma ngezingqinamba nezinsalelo abazivezile labo thisha abangabahlanganyeli ngesikhathi senza inhlololwazi nabo ezikoleni abafundisa kuzona.

Lokhu kuzokwenzeka ngokuphendula imibuzo engumgogodla walolu cwaningo okuxoxwa ngalo. Ukuze sikwazi ukuthola imibono eyahlukene kothisha, sibabuze ngokwahlukane. Lokhu sikwenze ngokuthi sivakashele isikole nesikole kulezi esasicele ukuba sisebenze nothisha bazo asebenkantshubomvu ekufundiseni abafundi balolu hlobo. Okuphawulekayo ukuthi yize sisebenze ngale ndlela izimpendulo zabo ziya ngandawonye noma singathi ziyavumelana. Izindlela abaphendule ngazo sizozihlaziya kuso lesi sahluko.

Imibuzo yenhlololwazi yalolu cwaningo beyihleleke ngaphansi kwezihlokwana ezimbalwa obekudingeka ukuthi othisha baphendule le mibuzo maqondana nalokho abakubona kubanikeza izinkinga ezithize ekufundiseni kwabo isiZulu uLimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu njengoLimi Lwesibili ezikoleni zabo. Imibuzo engumgogodla beyinezihlokwana eziqondene nalokhu:

a. Yiziphi izinsalelo ezibhekana nothisha uma befundisa abafundi abakhuluma isiZulu njengoLimi Lwesibili kanti futhi behlukene ngokwamasiko kanye nemvelaphi yabo (*Different cultural background*)?

b. Bazisombulula kanjani izinsalelo zobuzwe (*ethnicity*) nesimomqondo (*attitude*) uma kukhona emagunjini okufundela.

- c. Ngabe uLimi Lwebele lunawo yini umthelela lapho abafundi bebhala imisebenzi yesiZulu? Othisha babhekana kanjani nezinselelo ezinjalo uma zikhona?
- d. Yiziphi izindlela ezisetshenziswa ngothisha besiZulu uLimi Lokuqala Lokwengeza ukuze baqinisekise ukuthi abafundi bayaluthola ulwazi lolimi lwesiZulu abalufundayo?
- e. Ungabuchaza kanjani ubudlelwano phakathi kothisha nabafundi kanye nobudlelwano phakathi kwabafundi bebodwa ezindlini zokufundela isiZulu?
- f. Ngabe abafundi abafunda isiZulu uLimi Lokuqala Lokwengeza balufundela ukuluphasa kuphela noma kukhona abalufundela ukuthi baqhubeke nalo impilo yabo yonke.
- g. Yiziphi izingqinamba ezingadala ukuthi abafundi bangaluthandi noma badikibale ekufundeni uLimi LwesiZulu?
- h. Zikhona izindlela abazisebenzisayo ukuqinisekisa ukuthi abafundi abagcini egunjini lokufundela ukukhuluma isiZulu kodwa nangaphandle bayasisebenzisa?.
- i. Kukhona yini okuthokozisayo ngokufundisa isiZulu uLimi Lokuqala Lokwengeza?

Izimpendulo zenhlololwazi yothisha abangabahlanganyeli mayelana nezinselelo ababhekana nazo ezikoleni

1.1 Izinselelo ezibhekene namasiko ahlukenene kanye nemvelaphi yabo.

Omunye wothisha obephendula umbuzo wokuqala maqondana nezinselelo zamasiko nemvelaphi ezahlukenene emagunjini anabafundi abaxube izinhlanga, uthe izinselelo ziningi ngoba laba bafundi baphuma emindenini eyahlukenene, futhi enezindlela ezahlukenene zokukhulisa izingane zabo. Isibonelo: Ezinye izingane zabamhlophe zikhule zazi ukuthi umuntu omnyama uma engowesilisa ungumsebenzi wasengadini yakubo uma ebona owesifazane yena ungumwashi noma umsebenzi wasendlini yakwabo. Uma esezofunda esikoleni umfundi ubanenkinga yokuhlonipha abantu abansundu, kubenzima nokumbiza

ngoMhlonishwa (*Sir*). Ubuye waqhuba lo mhlanganyeli ngokuthi esikoleni sakhe uthola ukuthi izingane zabelungu aziwulethi ngenhlonipho umsebenzi wazo, uma ubanikeza amaphepha omsebenzi bayathatha kodwa kuthi lapho sekushintshwa izifundo bawashiye kanjalo amaphepha omsebenzi. Ukukhombisa ukuthi abanendaba nawe nesifundo sakho.

Omunye umhlanganyeli ongowesifazane uthe kuba nzima kakhulu ukufundisa ngoba ezinye izinhlanga zibanenkinga yokukhombisa inhlonipho kothisha besifazane okwenza kube lukhuni ukufundisa ulimi. Abanye othisha abangenayo inkinga mayelana nemvelaphi kanye namasiko bona babeke ngokuthi ukuze umfundi alwazi futhi aluthande ulimi LwesiZulu kumele uthisha aqale ngokuluthengisa ulimi abachazele abafundi ukuthi yena ungubani nokuthi yikuphi akulindele kubona njengabafundi.

Okunye abakugcizelele kakhulu wukuthi kufanele uthisha abahloniphe abafundi aze ahloniphe nesifundo sakhe uqobo. Ngokwenzenjalo abafundi bazothatha isibonelo kuyena nabo bamhloniphe. Omunye uthisha naye uthe esafika kwesakhe isikole kwakukhona lokho kucwaswa ngabafundi abamhlophe kanti nabo abamnyama babenza sengathi abalwazi uLimi LwesiZulu ngoba phela babefunda esilungwini. Uthe yena wasebenzisa amafilimu esiZulu ukufundisa ngesiko lamaZulu, abafundi babenele bawabuke kube sekuvela imibuzo athole lapho ithuba lokuchaza ngoLimi kanye namasiko amaZulu.

Bonke abahlanganyeli bayavumelana ukuthi ukuze wazi uLimi kufanele wazi amasiko alesi sizwe kuqala. Omunye wabahlanganyeli wenza isibonelo ngomkhuba wokuthatha isithembu, lapho eveze khona ukuthi uma uthisha engachazanga ngaleli siko izinhlanga zabamhlophe namaNdiya zingakubukela phansi lokhu kanti uma kuba nesifundo esiqondene ngqo naleli siko nokuthi lihluke ngani kwelabo, abafundi bayakwazi ukuqonda isizathu nemvelaphi yamasiko kanye nokubaluleka kokuwahlonipha.

Ngesikhathi umcwaningi ebuza ukuthi bafinyelela nini lapho abafundi sebehloniphana futhi behlonipha namasiko amaZulu ukuze bafunde sebenomqondo ovulelekile. Abahlanganyeli bathi lokhu uthisha ukwenza kancane kancane baze bakujwayele

abafundi, kuthi lapho benyuka namabanga okufunda bagcine sebenokuhloniphana. Ezinye zezimpendulo zabahlanganyeli ngizibhale njengoba zinjalo ukuze kuvele kahle okwenzeka emagunjini abo okufundisa nokufunda.

Enkulumeni yothisha kuyacaca ukuthi enye yezindlela engasetshenziswa futhi engahlanganisa abafundi emagunjini okufunda isiZulu ukuthi kube nezikhathi ezizoveza amagugu namasiko esiZulu lapho abafundi bezinhlanga ezahlukenene bezoveza abakwaziyo nokuyisiko lamaZulu. Kungakuhle kumenywe nabazali kule migubho enjalo. Omunye wabahlanganyeli wakuveza ukuthi abazali abamhlophe banawo umthelela omubi ezinganeni zabo ngokuthi bakhulume kabi ngabantu abamnyama emakhaya, ingane igcine isidideka ukuthi kanti kufanele ifundiswe kanjani umuntu ogxekwayo nobukelwa phansi. Baphawulile futhi othisha ukuthi nabazali abamnyama abasalikhulumi iqiniso ngamasiko ezinganeni ezimnyama, nabo bazenza abangasazi lutho ngoba becabanga ukuthi isiNgisi yisona esingcono kunezinye izilimi. Omunye uthisha ongumhlanganyeli ukubeke kwacaca ukuthi uLimi alusoze lwahamba lodwa kodwa lunyamanye nesiko.

Enye yezindlela zokusombulula le nselelo ukuthi ezikoleni nabanye othisha bezinhlanga bangabukeli phansi isiko lamaZulu nolimi lwabo. Lokhu kuvele lapho omunye wothisha ethi esikoleni sakhe uma uthisha engekho esikoleni, kuye kucelwe uthisha othize osuke engenakilasi alifundisayo ukuba abheke ikilasi elinothisha ongaphumelelanga esikoleni. Uma kuthuke kwenzeka lokhu esiZulwini othisha abamhlophe bavama ukunqaba noma ukukhuluma kabi kuze kuzwe nabafundi. Into abayishoyo bathi amakilasi esiZulu anomsindo, izingane azihloniphi njll. Lokhu uthi uthisha kudalwa ukuthi abalwazi usiko lwamaZulu, ukuthi bangabantu abakhulumela phezulu, nokuthi kwesinye isikhathi amaZulu uma ehleka ayaqhephuka sengathi zintombi zibona amasoka. Ngenxa yokungafundisani amasiko labo thisha bezinhlanga bayakhubeka uma abafundi bethuka bephubuka kuvela ukuthi imvelaphi yabo iyiphi.

Omunye wabahlanganyeli waveza ukuthi abasebenzi bebonke kuyadingeka ukuthi bashintshe indlela ababuka ngayo amasiko esikoleni. Uqhubeke uthisha wathi kufana

noma kunemicimbi yesiZulu esikoleni sakhe othisha abamhlophe abaphumi ngezinkani ukuzoyithamela. Lokhu kudale ukuthi abafundi besiZulu bezinhlanga babemadolonzima ukuzimbandakanya nabanye abafundi besiZulu.

Njengoba othisha abafundisa isiZulu benalezi zinkinga emakilasini esiZulu kuyacaca ukuthi kufanele beze nezisombululo zalezi zinselelo. Kufanele bakhe amaqinga angaxazulula lezi zimo emakilasini abo, ukuze benze lokhu akufanele bathathe ukufundisa izingane ezixube izinhlanga njengengqinamba kodwa njengesifundo okumele basifunde basazi basiphumelele.

Omunye wothisha ubeke ngokuthi kungasiza ukuthi othisha besiZulu bangafuni kufundwe isiko lamaZulu lodwa kodwa nabo bawafunde amasiko ezinhlanga zonke ezisemakilasini abo. Kungakuhle futhi ukuthi babakhombise ukubekezelelana abafundi. Abahlanganyeli bavumelana ngokuthi kumele babize imihlangano nabazali babafundi lapho bezoxoxisana ngabakulindele kubafundi nabazali basho abakulinde kothisha.

1.2 Izinselelo eziqondene nobuzwe nokucwasana

Ngesikhathi othisha bebuzwa ukuthi bamelana kanjani nezinselelo ezimaqondana nokuhluka kobuzwe nokucwasa baphendula kanje: Omunye wabahlanganyeli uthe uma efundisa akabuki ibala ezinganeni ngakho uye afundise ngokufanayo. Uthi noma izingane ziye zihlekane mhlawumbe lapho omunye ephimisa amagama esiZulu ngokungeyikho yena njengothisha akalindi uyangenelela ngaleso sikhathi, agqugquzele kubafundi ukubaluleka kobunye nobubi obulethwa ngukuhlekana ekilasini. Emva kwaleyo nkulumo nekilasi lakhe uyaye acele ukuthi lo ohlekayo amlungise obengakwazi ukukhuluma ngendlela. Ngamanye amazwi ugqugquzela ubunye nokusizana ekilasini.

Omunye wabahlanganyeli yena uthe ikilasi lakhe uyalixubanisa abafundi bahlala babengamaqoqwana axubile, yilelo nalelo qoqwana linomholi elimshintshayo kuye ngokuthanda kwalo. Uthi lokhu kuyasiza ekutheni abafundi basheshe bajwayelane futhi basizane. Lokhu uthi wakwenziswa ukuthi wayefuna ukuqeda ukubandlululana nokududana ngesikhathi kufundwa. Uqhubeka athi uma abafundi behlupha bengasalaleli

uyalishintsha iqoqwana lelo. Omunye wabahlanganyeli uthi abakhe abafundi akabahlanganisi babeyiqoqo kodwa bahlala ngababili omnyama nomhlophe kumbe indiya nekhala, naye uthi inkinga yobuzwe nokucwasana akanayo ngoba akayivumeli. Umfundi ufunda ukusebenzisana nalowo mfundi oseceleni kwakhe.

Othisha bayavumelana lapha ngokuthi izingane ziyakufunda nawe njengothisha ukuthi uziphatha kanjani. Uma kungumuntu onsundu osephutheni umjezisa kanjani kanti futhi bayabhekisisa ukuthi uma kungumfundi welinye ibala yena engesiyena onsundu ekilasini lakho yena lowo mfundi uzomjezisa kanjani. Lokho yikona okungenza ikilasi lakho libenokuhloniphana, nawe futhi likuhloniphe. Uthisha owehlulekayo ukuhlukanisa ubuzwe nemfundo uvama ukuba namakili ahluphayo ngoba abafundi basuke sebelwisana nendlela abaphatha ngayo.

1.3 Umthelela woLimi Lwebele emisebenzini yesiZulu

Emibuzweni ababuzwe wona othisha ophathelene nomthelela woLimi Lwebele uma abafundi benza imisebenzi yesiZulu. Omunye wothisha uthe abafundi banolwazimagama (*vocabulary*) oluncane kakhulu loLimi lwesiZulu, lokhu kuvela kakhulu uma benikezwe umbhalo wokuziqambela (*creative writing*). Umfundi uthola ukuthi uma ebhala isiZulu sekufika lapho engalazi igama elithize ngesiZulu avele agaxe igama lelo ngoLimi lwakhe Lwebele. Lokho okwenza ukuthi amamaki angabi mahle. Angawathola amaphuzu ngokuthi ubhalile esikubiza ngokuthi okuqukethwe (*content*) kodwa alahlekelwe ngamaphuzu amaningi uma uthisha ebheka uLimi nokuhleleka kwemisho (*grammar and sentence construction*).

Uthisha omunye kubahlanganyeli uveze nephuzu lokuthi abafundi bazakhela amagama abo anjengo 'vedane, vesane nomese'. Lolu limi abafundi balusebenzisa kakhulu emishweni yabo okuthi uma umbuza ngalo angakwazi nokuluchaza. Okunye okushiwo ngothisha ukuthi abanye babafundi abafunda isiZulu uLimi Lokuqala Lokwengeza bangamaZulu futhi bayalwazi uLimi lwabo kodwa bayebathande ukuzimatanisa nalaba

abangenalwazi ukuze nabo babukeke njengabantu abafanele ukuba kulolu hlobo lwezikole ezixube izinhlanga. Uthisha kuye kufanele ababonise ukuthi akukona ukuhlakanipha ukuzenza into ongeyiyo ngoba ufuna ukwamukeleka esikoleni.

Omunye wothisha uthe esikoleni sakhe abafundi abangasazi isiZulu bazimisela ngaphezu kwalaba abalukhulumayo ulimi lwesiZulu. Lokhu bakwenza ngoba befuna ukubanolwazi lolimi nokukhombisa ukuthi bangabahlula laba bafundi abangabanikazi bolimi, kangangoba abanye baze baqashe abafundisi babo ababakhokhelayo eceleni (*private tutors*). Uthisha omunye ongumhlanganyeli uthe yena kwesakhe isikole inselelo abhekana nayo eyokuthi abafundi bafune ukubhala isiZulu njengesingisi, isibonelo: *I love you*. Umfundi uma esebhala umusho naye usezonqamula amagama njengesingisi kanje: *Ngoya kuthanda*.

Uthisha wesinye sezikole uthe inkinga akusiyona eyolimi kuphela, kodwa ukuthi abafundi sebeyavilapha kakhulu ukubhala kulezi zinsuku. Selokhu kufike lobu buchwepheshe bomakhalekhukhwini abafundi bajwayela ukubhala ngamafuphi uma bethumelana imiyalezo ngomakhalekhukhwini. Lokhu kudale ukulahleka kakhulu kopelomagama kubafundi, inkinga iba lapho sekufanele abhale ikhasi noma amabili ngesihloko esithize uthole ukuthi ubhale ngendlela enamaphutha nengamukelekile ngenxa yalo mthelela wobuchwepheshe. Le nkinga ijule kangangoba kwesinye isikhathi kwamusebenzi abawenzi ngoba bathanda ukuqhafaza omakhalekhukhwini bexoxa kungaze kuse emnyango. Kwesinye isikhathi kuthi lapho ufundisa, umfundi anganaki ekilasini esalibele umakhalekhukhwini.

Enye inselelo ebekwe ngomunye wothisha ukuthi isikhathi sokufundisa abafundi ulimi lwesiZulu Lokuqala Lokwengeza sibasincane kakhulu ikakhulukazi emabangeni esi-8 nesi-9. Lokhu kubanomthelela omubi ngoba yilapho okufanele uthisha aqale khona ukwakha abafundi abaphuma emabangeni aphantsi, nokufundisa imibhalo ngokwehlukana kwayo. Inkinga ekhona ngokuthi abafundi besiZulu uthisha ubabona kabili esontweni. Lokhu kwenza ukuthi uma esebabona futhi mhlawumbe okwesibili basuke sebekhohliwe

umsebenzi ababewenzile. Uthisha abuye aphoqeleke ukuphindaphinda into eyedwa eside isikhathi, kuthi namaphutha ayewalungisile olimi bawaphinde abafundi. NgokweKharikhulamu entsha isiZulu ebangeni lesi-7 kuya kwelesi-9 sinikezwe amaphiriyodi ayi-6 emzungelezweni wezinsuku eziyi-8 uThafuza (NCS) (2005).

Enye yezinselelo ezibekwe othisha eyezincwadi zolimi abalindeleke ukuthi bafundise ngazo abafundi. Bavumelana ukuthi azishayi emhloeni lezi zincwadi zibhalwe ngababhali bolimi kodwa aziqondene ngqo nabafundi bolimi Lokuqala Lokwengeza. Lezi zincwadi zivame ukuba nzima noma zibe lula kakhulu, ezinye zigcwele amaphutha, azikho izincwadi eziqondene nalolu hlobo lwabafundi. Lokhu kudala izinselelo kubafundi uma kufanele benze umsebenzi ikakhulukazi uma sebesemabangeni e-10 kuya ebangeni le-12, lapho sekufanele afunde imibhalo enjengamanoveli, izinkondlo, izindaba ezimfishane, njll.

Ekugcineni labo thisha bavumelana ngokuthi izinselelo ziningi kakhulu ekufundiseni ulimi kubafundi abalwenzela njengoLimi Lwesibili. Kodwa zonke lezi zinkinga zingaxazululeka ngokuthi kube nokubambisana phakathi kothisha nabazali kanye nabaphathi bezikole. Kungakuhle abazali bakhombise ukulangazelela ukwazi ukuthi umntanakhe ufunda kanjani, bangaluthathi njengento engelutho ulimi lwesiZulu. Kanti ohlangothini lwabo othisha bavumelana ngokuthi yize izinselelo zikhona nesikhathi sisincane abasinikezwa ezikoleni ukufundisa ulimi, kungakuhle ukuba abaphathi bezikole bathi ukubanika isikhathi esithe thuthu ukuze ukufunda nokufundisa kuhambe kahle.

1.4 Izindlela zokufundisa abazisebenzisayo (*teaching strategies*)

Kuthe lapho umcwaningi ebuza othisha abangabahlanganyeli ngezindlela abazisebenzisayo uma befundisa isiZulu uLimi Lokuqala Lokwengeza kubafundi abalukhuluma njengoLimi Lwesibili, kuvele kwahlaluka ezimpendulweni zabo ukuthi othisha basebenzisa izindlela ezahlukeneyo ukubhekana nezinhlanga ezahlukeneyo zabafundi emakilasini abawafundisayo. Omunye wothisha uthe yena esikoleni sakhe bayebahlukanisa usuku lwangoLwesihlanu njengosuku okwenziwa ngalo ingxoxo noma kwethulwe izinkulumo. Lokhu bakwenza ngokuthi umfundi ethule inkulumo yakhe emva

kwalokho abanye abafundi bambuze imibuzo lowo mfundi. Ngaleyo ndlela abafundi bayajwayela ukusikhuluma isiZulu kanti kuyabasiza ekutheni bangabi nokuzenyeza uma bekhuluma nabanye abantu ngesiZulu.

Okunye okuvezwe ngomunye uthisha ukuthi yena uyabagqugquzela abafundi ukuthi bazejwayeze ukukhuluma nabasizi basemakhaya abo ngolimi lwesiZulu, nokuthi babenabangani abakhuluma isiZulu. Inselelo evame ukwenzeka ukuthi abafundi abamnyama bavele balushintshe ulimi abalukhulumayo uma kukhona umfundi wolunye uhlanga phakathi kwabo ubone sebemhlangabeza ngesiNgisi. Kodwa uqhubeka ngokuthi kungumsebenzi kathisha ukubakhuthaza abafundi nokubachazela ukuthi le ndlela yokufunda isiZulu ibasiza kakhulu ekwakheni imisho nasekukhulumeni ulimi lwesiZulu ngokukhululeka.

Nomunye wothisha wayikhuthaza le ndlela yokufundisa ulimi. Njengoba sazi ukuthi uma umfundi enze iphutha wakhuzwa ngabangani bakhe, uyaqaphela ukuthi angaphinde alenze lelo phutha ngoba kubona kubalulekile ukuthi abangani bakhe bamamukele eqenjini labo. Enye indlela ababafundisa ngayo ngokusho komunye wothisha ukubahlalisa ngamaqembu axubile ngokobuhlanga nangolwazi lolimi. Uthisha uthe le ndlela isiza kakhulu ekwakheni ubunye ekilasini futhi nabo abafundi bayasizana uma kunemisebenzi eyenziwa ngamaqembu nokuthathana njengabantu okufanele basebenzisane. Ukusebenza njengeqembu kusiza kakhulu kulolu hlobo lwabafundi ngoba bayafundisana futhi kukhuphula nezinga lomqhudelwano ekilasini okugcina sebesebenza kahle kakhulu abafundi ngoba bevikela isithunzi seqembu nokuthi akekho ofuna kuthiwe nguyena odicilela iqembu lakhe phansi, kuqhuba lo thisha ongumhlanganyeni .

Omunye wothisha uthe kuyasiza futhi ukuthi yena njengothisha akwazi ukuthi uma ekhetha izindikimba (*themes*) azokhuluma ngazo nabafundi kube yilezo abazobanolwazi lwazo. Uqhuba ngokuthi akusizi ukuthi uthisha akhulume ngento engakaze ibonwe ngabafundi futhi engasenzeki kulezi zikhathi. Isibonelo sakhe kube ukunikeza abafundi indaba ende ofuna bayibhale kugcwale ikhasi isihloko sithi 'Mhla ngiduka ezinkungwini'.

Lolu hlobo alusenamthelela kubafundi manje, ngoba akusekho muntu osalusa nothunywa kwesinye isigodi kudingeke ehambe ngonyawo.

Omunye uthisha uthe kwelakhe ikilasi akababeki yena abafundi ngezindawo emaqenjini, kodwa ubahlalisa ngobulili. Umfana eduze kwentombazane, uma kuphendulwa imibuzo kumbe kubhalwa izivivinyo. Abahambe phambili bathola imiklomelo enjengokuzikhethela kobunye ubulili umfundi ozokwenza okuthize njengokuxoxa inganekwane noma ababili abazokwenza inkulumompendulwano phambi kwekilasi ngesihloko esizovela kulobo bulili obuphume phambili esivivinyweni.

Omunye wothisha uveze indlela abafundi bakhe ebona balufunde kalula ulimi lwesiZulu. Uthe ukusebenzisa amaDVD namafilimi esiZulu kwenza ukufunda kubemnandi futhi nabafundi bakuthokozele. Wenze isibonelo lapho abafundi ababukisa ifilimu IZULU LAMI. Banele baqeda ukubuka ifilimu wabe esebanika umsebenzi owabayibhukwana ngaphansi kwezihlokwana ezaziphathelene nokwakwenzeka kulo mdlalo njengokubhala umbhalo omude othi 'ukuhlukunyezwa kwezintandane', okunye abanika kona umsebenzi wokuhlaza ngokuvezwa kwabalingiswa.

Okuvelayo kulezi zindlela ezisetshenziswa ngothisha ukuthi ukufunda nokufundisa kuyaqhubeka emakilasini nokuthi izindlela zehlukile kodwa okuyizona abazisebenzisayo nezibasebenzelayo :

- a. Ukusebenza ngamaqembu kwabafundi.
- b. Ukusebenzisa ingxoxo (*oral work*)
- c. Ukusebenza ngokuhlanganyela (*co-operative learning*)
- d. Ukufunda ngayedwana kwabafundi (*learner centred approach*)

Okunye okuvezwa ngothisha ukuthi ukwehluka ngokwebala nobuzwe akusiyona inkinga, kodwa okubalulekile ukuphatha abafundi ngokulingana kuthi nalabo abathanda ukufunda indlela engcono yokuphathwa uthisha abenendlela yokubabuyisela emgqeni.

Ukuhlonipha abafundi bakho nakho kwenza nabo bakuhloniphe. Omunye wothisha uveze ukuthi uma laba bafundi asebenza amabanga e-10 kuya ebangeni le-12 basuke sebeyazi indlela ofundisa ngayo futhi sebejwayelene.

Yize sezibekiwe lezi zindlela kufanele umcwaningi akuveze ukuthi akazange avakashele amakilasini alabo thisha ukuze ababone othisha besebenzisa izindlela ezahlukene emakilasini abafundi abaxube izinhlanga. Kodwa noma kunjalo kuyavela ukuthi othisha bayaphumelela ukuhlangabezana nezinsalelo ababhekana nazo emakilasini ngokusebenzisa lezi zindlela zokufundisa.

1.5 Ubudlelwano phakathi kothisha nabafundi

Ngesikhathi umcwaningi ebuza ngobudlelwano obukhona phakathi kothisha nabafundi, wathola ukuthi omunye wothisha uthi abafundi baqala ngokuzehlukanisa nothisha ngoba bembona emnyama nenhlonipho ayibi khona ngoba basuke bemthathisa okwesisebenzi uma engowesilisa banokumeya bamfanise nesisebenzi sasengadini yasemakhaya abo kanti nobudlelwano abubi nenhlonipho uma kungowesifazane naye bambuka njengomsizi wasendlini abamshiye ekhaya.

Othisha bathi uma kunjalo bayabachazela abafundi umehluko okhona phakathi kothisha nabasebenzi basemakhaya. Omunye wothisha uthi yena uke wabanenkinga yengane emhlophe ebivele iphonse umsebenzi noma ihlale ingabhali futhi ifune akubone lokhu. Uthi indlela ayiqeda ngayo le nkinga wabiza abazali bomfundi wabatshela inkinga ayithola kulo mfundi. Abazali baxolisa, nomfundi waxolisa, kwase kubiza ukuthi yena njengothisha adlulise lesi senzo amphathe kahle umfundi.

Omunye wothisha uthe ubudlelwano bakhe nabafundi besiZulu buhle kakhulu ngoba uthi yena uma esefundisa akabuki ibala lomfundi kodwa ufundisa ngenhlonipho bonke abafundi. Uqhubeka athi uyaqikelela ukuthi bonke abafundi bayazi ukuthi njengoba bekhetha ukufunda isiZulu basinike inhlonipho efanayo nenhlonipho abayinika isiNgisi nezinye izifundo. Nokuthi yena bamazi ukuthi uyena umshayeli wenqola yolimi bona njengabafundi bangabagibeli kulindeleke ukuzimisela nokubambisana naye kuphela.

Uthisha ongowesifazane uthi yena ubudlelwane bakhe nabafundi buhle kakhulu ngoba ngaphambi kokuba umfundi akhethe ulimi lwesiZulu uye ababuze izizathu ezenze bakhethe lolu limi, bangakhethi isiBhunu. Ngaleyo ndlela abafundi bazisholo bona ukuthi yini abayilindele kulolu limi, nalokho abazokwenza bona uma sebesekilasini lesiZulu. Uqhuba athi le ndlela isheshe ibonise umuntu ozofunda isiZulu ngoba esaba isiBhunu. Lokhu kwenza ubudlelwano bakhe nabafundi bubebuhle ekilasi nangaphandle kwekilasi.

Omunye wothisha uthi ubudlelwano phakathi kothisha nabafundi boniwa ngabazali. Abanye abazali abamhlophe bakhuluma kabi ngothisha abamnyama baze babathuke imbala. Abafundi abaphuma kule mindeni ekhuluma kabi ngothisha abamnyama ababinenhlonipho kothisha babo abamnyama. Abanye abafundi abamhlophe bayadideka uthole ukuthi ingane uma isesikoleni iyakuthanda ibingelele uthisha ngisho ebheke le. Indaba yenzeke ngezimpelasonto uma uthisha eqabuke wahlangana nalo mfundi esehamba nabazali bakhe ezitolo, ingane imzibe uthisha kube sengathi ayikaze imbene ngisho kwamadalejudeni. Lokhu kuziphatha ngale ndlela komfundi kuveza indlela akhuliswa ngayo maqondana nabantu abamnyama kumbe nothisha abamnyama. Uthisha uvele abone ukuthi imfundiso umfundi ayithola ekhaya.

Uthisha omunye kulaba esasixoxa nabo wakuveza ukuthi abafundi asebefunda ezikoleni eziphakeme kule mihla izingane ezizalwe ngeminyaka ye-1993, laba bafundi abazi lutho ngobandlululo. Abantu abatshala lolu bandlululo abazali abazitshela ukuthi azizonde abantu abamnyama. Uqhube wathi uma kunohambo abazoluthatha njengekilasi lesiZulu uthola ukuthi abafundi abamnyama abakhokhayo nabagcina behamba. Laba abanye abafundi abahambi kodwa babeka izizathu ezingasho lutho. Lokhu kukhombisa ukuthi abazali balezi zingane ezimhlophe abakwethembi ngendlela yokuthi bakudedele uhambe nezingane zabo.

Omunye wothisha uthi emakilasini izingane zihlala ngamaqembu axubile futhi zingabangani kodwa indaba ibasemakhaya kanye nezepolitiki ezweni lethu. Uthe uthisha kufanele ukuthi yena njengothisha abeno buhlakani obunzulu ukuze ukufunda

nokufundisa kuqhubeke kahle. Lokhu angakwenza ngokuthi amukele abafundi namaphutha abawenzayo. Omunye wothisha uthe uthisha ugqoka amajazi ahlukahlukene ekilasini, uma umfundi efuna usizo ngokwasemoyeni akabekhona ukumqinisa, nalapho umfundi ezibona ehluleka uthisha kumele abengumgugquzeli nomkhuthazi wabafundi. Ukuqoqa okwakushiwo ngothisha bathi uthisha wenza imisebenzi ehlukenene kubafundi kanti okubalulekile ukuthi uthisha aziveze njengomuntu izingane ezingamtshela noma yini ezihluphayo noma ngabe okuqondene nezifundo kumbe nempilo yonkana.

1.6 Ngabe iyiphi inhloso ebekwa ngabafundi yokufunda isiZulu

Othisha bathi abafundi abaxube izinhlanga banezizathu ezahlukene zokuthatha isiZulu. Omunye wabahlanganyeli uthi yena esikoleni sakhe abafundi baphoqwe iNqubomgomo yezoLimi ethi umfundi webanga lesi 8- nebanga lesi-9 akalufunde ulimi lwesiZulu ukuze abesethubeni lokuzikhethela ebangeni le-10. Lapho engakhetha olunye olimi njengoLimi Lokuqala Lokwengeza. Uthisha uqhuba athi lokhu kwenza ukuthi izingane ezifunda ngenxa yokwehlulwa ngumthetho wolimi ezikoleni zingazimiseli, ngoba ziyazi ukuthi uma sezisebangeni le-10 zizofunda olunye ulimi.

Omunye wothisha uthi kwesakhe isikole izingane ziyazikhethela isiZulu kusukela ebangeni lesi-8 kuze kube sebangeni le-12. Laba bafundi balukhetha ngoba beluthanda lolu limi lwesiZulu. Abanye bothisha bathi abafundi bayazi ukuthi emisebenzini eminingi uma uzosebenza nomphakathi uyaludinga ulwazi lwesiZulu. Le misebenzi ubumeli, ubudokotela, ononhlalakahle njll. Omunye wabahlanganyeli uvezile ukuthi abanye abafundi bafundela ukuluphasa ulimi nje kuphela.

Abanye babafundi ngokusho kothisha bakhetha isiZulu ngoba befuna ukuveza noma ukukhombisa ukuthi bangasazi isiZulu, kanti abanye basithatha ngenxa yokuthi abazali bazosebenza kulesi sifundazwe bese kuthi ezikoleni zakulesi sifundazwe ulimi lwesiNguni isiZulu bagcine bephoqelekile ukusifunda. Kuyenzeka bagcine besazi futhi sebesithanda. Abanye abasithathela ukuthi bahluke esikoleni babukwe njengabelungu abahlukile nabangenabandlululo.

Kule mibono evezwa ngothisha kuyacaca ukuthi lezi zinselelo abahlangabezana nazo emakilasini zidalwa yini. Kuyacaca futhi ukuthi lokhu kubhekana nezinselelo emakilasini akukazophela manje. Uma kukhona abafundi abafunda ulimi lwesiZulu ngoba bephoqwe yiNqubomgomo yesikole, kodwa bona bengenalolo ugqozi lwalolu limi. Enye yezinselelo eyabafundi abafunda isiZulu ngoba befuna ukubukwa nokuthi abanabandlululo, lokhu kuyinselelo kothisha ngoba abafundi balolu hlobo abazimiseli ngoba akusuki ngaphakathi kubo ukufunda lolu limi.

1.7 Ngabe usizwa kanjani umfundi uma edikibala?

Ngesikhathi umcwaningi ebuza ukuthi othisha babhekana kanjani nenselelo lapho umfundi edikibala noma ezizwa ehluleka. Omunye wabahlanganyeli uthe uma unguthisha omunye womsebenzi wakho ukugqugquzela abafundi bakho ukuthi benze kahle esifundweni sakho. Uma kukhona izinkinga kufanele uthisha abheke ukuthi leyo nkinga umsuka wayo ukuphi. Uma esekutholile lokho bese uthisha emsize umfundi. Uma inkinga kungumsebenzi wekilasi uthisha uyaye amsize lowo mfundi ngokumnika izifundo ezengeziwe, lokhu ukwenza ngesikhathi abavumelana ngaso nomfundi.

Omunye wothisha uthe inselelo kokunye ivamise ukuba sekhaya. Lapho uthola umzali enganeliseki indlela aphasanga ngayo ulimi umntanakhe. Esimweni esinjalo uthisha uthi uye acele ukubonana nomzali bafinyelele esinqumweni esizosiza umfundi. Uma kudingeka ukuthi bamtholele uthisha wangasese nalokho kuyenziwa. Abanye abafundi bayaye badinge ukuthi uthisha abanikeze isiqinisekiso sokuthi uyabathanda futhi uyalibona iqhaza labo ekilasini, nakuleso simo uthisha uyagqugquzela ancome uma kukhona amaphutha awalungise ukuze kuqhubeke ukufunda.

Ngokusho komunye wothisha abafundi bamantombazane bezinye izinhlanga ikakhulukazi abamhlophe baye bacabange ukuthi bayahletshwa uma laba bafundi abansundu bekhuluma ngesiZulu, uthisha kufanele abatshele ukuthi abaye kubona ukuze balufunde ulimi lwesiZulu. Nokuthi bangazenyenzi uma besekilasini lesiZulu ngoba ikilasi labo nabo akulona elabafundi abathize.

Omunye uthisha uthe okunye okudikibalisa abafundi umqhudelwano ekilasini. Uthole ukuthi laba aqhudelana nabo banolwazi oluningi ngolimi lwesiZulu. Umfundi usezophoxeka uma sekubuya imiphumela yesivivinyo athole ukuthi laba aqhudelana nabo benza kahle kunaye, usezozibandlulula yena ekilasini nakwabanye abafundi. Uthi uthisha yena uyakubona ukuthi kuhle ukuqhudelana kwenza ukuthi abafundi bazimisele kodwa kuyaba nomthelela omubi kulaba abasalayo ngenxa yezinselela ezisabahlula olimini lwesiZulu.

Enye yezinselelo ebhekene nothisha eyabazali othola ukuthi bakhuluma kabi ngolimi lwesiZulu noma umfundi enze kahle esiZulwini uthole ukuthi ekhaya akanconywa. Kunalokho kuthiwe uzosenzani isiZulu, akaphase isiNgisi okungcono. Lokho kuyabadikibalisa abafundi bagcine sebengasazimiseli emsebenzini wesizulu. Omunye wothisha kulaba abangabahlanganyeli uthe esikoleni sakhe abazali abamnyama nabo bayakudala ukuthi izingane zabo zingaluthandi ulimi lwesiZulu. Uqhube wathi abanye babazali abamnyama bakhuluma isiNgisi nabantwana babo ngisho bebodwa emakhaya ngaleyo ndlela umfundi abone ukuthi isiNgisi esingcono kunesiZulu abese edikibala angabe esasebenzela ukuphasa ngamalengiso isiZulu.

Izinselelo zothisha ezikoleni ezixube izinhlanga ziningi futhi akugcini ngokuthi kube ngezasekilasi nabafundi nolimi abalufundisayo kuphela kodwa kunezinselelo ezidalwa ngabazali, kube nezinselelo zemiqhudelwano kubafundi bebodwa, kube ukungazethembi kwabanye abafundi. Zonke lezi zinselelo babhekana nazo iminyaka yonke ezikoleni. Njengoba kuyinselelo yabo othisha lena kufanele baveze isisombululo.

1.8 Kukhona okuthokozisayo ngokufundisa isiZulu uLimi Lokuqala Lokwengeza?

Bonke othisha bafuna ukukhuluma kanye kanye kulo mbuzo. Okokuqala abavumelana ngakho othisha ukuthi ayikho into emnandi nedlula inzuzo yokubona umfundi wakho esephumelele. Ukhumbule ukuthi wafika etabalasa kodwa aphume esenolwazi nokuzethemba okuyisimanga. Uthisha wesinye sezikole wasixoxela ngosuku olwamumangalisa yena kanye nabangani bakhe ayezingcebelekela nabo. Uthi ngalolu suku wahlangana nomlungu ayemfundisa kwenye inxanxathela yezitolo, lo mfundi wambingelela ngesithakazelo sakhe. Okwenza abantu baqalaze lesi simanga uthi naye wamangala kodwa wazizwa eziqhenya ngeqhaza alibamba ekufundiseni lo mfundi wakhe.

Omune wabahlanganyeli wavuma ukuthi kumnandi ukufundisa ikakhulukazi uma uzoba nekilasi elikhuthele neliwuthandayo umsebenzi walo. Yize kunjalo othisha bathi zikhona futhi izinselelo ekufundiseni lolu limi. Izinselelo ezikhathazayo ukushoda kwezinsizakufundisa (*resources*) ezinjengezincwadi ezibhalelwe abafundi bolimi lwesiZulu uLimi Lokuqala Lokwengeza. Othisha bathi izincwadi ezinjeNqolobane ngeke uzisebenzise kubafundi abaxube izinhlanga ngoba zilukhuni kakhulu, kanti nezincwadi ezikhethelwa ukufundwa ezingamanoveli ezifundwa kwamatikuletshezi zinzima kakhulu ngoba kwesinye isikhathi isihloko siba yisaga abafundi abahlulekayo ukusihlanganisa nokwenzeka enovelini, isibonelo 'Ababulali Benyathi Balala Ucwayimbana' enye ethi 'Kusinda Kwehlela Endodeni' nezinye izincwadi esingazibalanga lapha.

Uma uthisha ezama ukungenisa inoveli ebhalwe kanje kuba umzukuzuku ukuyethula kubafundi ngendlela abazoyizwa futhi yamukeleke emiqondweni yabo. Okunye okukhathaza othisha ukuthi ezinye izincwadi zolimi zinamaphutha kumbe kube ngamanothi amadala kakhulu angasahambisani namazinga okufundisa nemiphumela ngqo yalolu hlelo olusha lokufundisa lwe-*National Curriculum Statement*. Ngaleyo ndlela ukufundisa kuba nezinselelo kakhulu emakilasini.

Omune uthisha uze wathi yena useyazenzela amanothi ikakhulukazi uma ezofundisa izinkondlo nendlela ezihluzwa ngayo, uma uzofundisa abafundi bolimi lwesiZulu Lokuqala

Lokwengeza, ngoba izindlela okuhluzwa ngayo ayifani neyabafundi bolimi Lwebele. Yingakho nje othisha bekhala ngezincwadi ezibhekene ngqo noLimi Lokuqala Lokwengeza. Inselelo ikubona othisha bolimi ukuthi kumele babhale izincwadi ezizosetshenziswa ngabafundi abafunda isiZulu uLimi Lokuqala Lokwengeza.

Kuthe lapho umcwaningi eveza lo mbono wokuthi othisha ababhale izincwadi zishicilelwe ngokusemthethweni ukuze zifundwe ezikoleni, omunye wothisha waveza ukuthi noma ungabhala izincwadi uMnyango WezeMfundo awukubheki nokukubheka, uthe uMnyango ubukeka sengathi unababhali bawo osuvele ubafake ohlwini lwababhali bolimi. Uma uthi uzoziveza abakuniki thuba.

ISIPHETHO SESAHLUKO

Kulesi sahluko sikhulume nothisha abangabahlanganyeli bocwaningo. Besibabuza ngezinsalelo ababhekana nazo ezikoleni uma befundisa isiZulu uLimi Lokuqala Lokwengeza. Imiphumela yalolu cwaningo iyaveza ukuthi ziningi izinsalelo ababhekana nazo othisha. Isisombululo sisekutheni kubalulekile ukuthi kube nokubambisana phakathi kothisha, abazali kanye nabaphathi besikole. Nokuthi othisha bakwazi ukusebenzisana nezingane ezahlukeni ngokwamasiko njengoba omunye wothisha echazile ukuthi uma ufundisa lolu hlobo lwabafundi ungabuki ibala kodwa ufundise izingane ngaphandle kokubandlulula ngokobuhlanga. Siphendule nemibuzo engumgogodla wocwaningo eqondene nezindlela zokufundisa abazisebenzisayo emagunjini okufundisa, izindlela abaqinisekisa ngazo ukuthi abafundi bayasifunda isiZulu noma sebephumile emakilasini. Sikhulumile futhi nangezinsalelo zezinsiza kufundisa eziba lula noma eziba lukhuni kakhulu uma befundisa isiZulu uLimi Lokuqala Lokwengeza. Esahlukweni esilandelayo sizogxila ekuhlahleleni okutholakele kulolu cwaningo nasekwethuleni izincomo esibona ukuthi zingasiza bonke abathintekayo uma kufundiswa isiZulu uLimi Lokuqala Lokwengeza.

ISAHLUKO SESITHUPHA

UHLAHLELO LOKUTHOLAKELE, IZINCOMO KANYE NESIPHETHO

ISINGENISO:

Kulesi sahluko kuzohlaziywa lokho okutholakale kulolu cwaningo kuvezwe nezincomo. Lokhu kuzokwenzeka ngokuphendula imibuzo engumgogodla walolu cwaningo okuxoxwe ngayo esahlukweni sesine. Sizokwenza lokhu ngokuxoxa ngezinto ezenzeka emagunjini okufundela uma othisha befundisa. Kuzokudingidwa zonke izinselelo abathi babhekana nazo othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza uma befundisa abafundi abakhuluma isiZulu njengoLimi Lwesibili ezikoleni ezixube izinhlanga. Okutholakele ukuthi abanye balabo thisha bakuthola kuyinselelo kakhulu ukufundisa emagunjini anezingane ezinamasiko ahlukene nezixube izinhlanga. Lokhu sikuthole kulo lolu cwaningo, kuyacaca nokho ukuthi othisha kumele bazijwayeze futhi bakulungele ukufundisa kulezi zimo zokufundisa. Izincomo zinikeziwe ngesizathu sokusiza bonke abathintekayo ikakhulukazi abazali abathumela izingane zabo kulolu hlobo lwezikole, uMnyango Wezemfundo okuyiwona osungula uhlelo lokufunda nokufundisa kanye nothisha abasayoqashwa ngelinye ilanga ukufundisa kulezi zikole ezixube izinhlanga. Izincomo zinikwe ukuze kufinyelelwe esisombululweni salesi simo ezikoleni zethu ezixube izinhlanga.

UKWEHLUKANA KWAMASIKO (*DIFFERENT CULTURAL BACKGROUND*)

Okutholakele kulolu cwaningo maqondana namasiko ukuthi othisha kufanele bakhumbule ukuthi amasiko abafundi asemqoka, bangakhohlwa futhi ukuthi amakilasi abo anabafundi abehlukene kodwa yilowo nalowo mfundi ubalulekile nokuthi uyadinga ukuthi ahlonishwe nesiko lakhe lihlonishwe. Inselelo okufanele bayinqobe lena ukuze ukufunda kuqhubeke. Ngikholelwa ekutheni ukuze abafundi bafunde ukubekezelelana nokuhloniphana emakilasini kudingeka ukuthi kuqale kothisha ukuhlonipha abafundi. Ngamanye amazwi othisha kumele babeyisibonelo esihle kubafundi ngokuthi baqale bona ngokuhlonipha abafundi namasiko abafundi. Emva kwalokho sekuzoba lula kubona othisha ukuthi baqale ukungenisa isiko lokufundisa emakilasini abawafundisayo, ngoba

wonke umfundi esazi kahle ukuthi yini ebhekwe kuyena ekilasini. Kufanele othisha banikeze abafundi ithuba lokuqonda kahle ubuzwe babo, bazazi futhi ukuthi bangobani nemvelaphi yabo bayazi. Kubalulekile nokufundisa abafundi ezikoleni ezixubile ukuthi ubuzwe bakhe abuguqulwa ukuhlalisana nabanye abantu. Abafundi mabatshelwe ukuthi kumele bawazise umphakathi wabo bawafunde namasiko abanye abantu.

Ukugqugquzelwa kwamasiko yikona okwenza ukuba omunye nomunye afunde isiko lomunye, kuba lula ukufunda ulimi lomuntu osuwazi amasiko akhe ngoba usuke usumqonda kahle. Okunye okufanele kwenziwe ngothisha ukuthi kube nemigubho yamasiko lapho abafundi bezobe kuyibona abashayeli baleyo migubho. Othisha bangahlela nokuvakashela ezindaweni ezinomlando wamasiko lapho abafundi bengafunda amasiko esiZulu ukuze kube lula uma sebefunda ngawo ekilasini. Bangahlela nemihlangano nabazali babafundi ukuze baxoxisane ngaloko abazali abangakuqondi mhlawumbe maqondana nokubaluleka kwamasiko nokubhekeke ezinganeni zabo.

IZINDLELA ZOKUFUNDISA EZISETSHENZISWA NGOTHISHA (*TEACHERS STRATEGIES*)

Kulolu cwaningo kuyavela ukuthi othisha basebenzisa izindlela ezahlukeneyo ukuhlangabezana nezinselelo zokwahlukana kwabafundi emakilasini abo. Yize noma kunjalo kodwa izinselelo zikhona njengokungahloniphi nokungazimiseli kwabanye babafundi njengokujikijela umsebenzi nokungabhali umsebenzi abawunikwa nguthisha njengoba sikuthole enhlolo lwazini komunye wabahlanganyeli. Kulolu cwaningo kuyavela ukuthi kukhona ukungaziphathi ngendlela okwenziwa abafundi abafunda uLimi Lwesibili Lkwengeza. Othisha abangabahlanganyeli bakushilo lokhu bathi ukunganaki nokuziphatha kabi okwenziwa yilaba bafundi, bakwenza ngoba bengafuni ukufunda uLimi Lwesibili futhi bakwenziswa ukuthi abaludingi uLimi Lwesibili ekuxhumaneni bajatshuliswa ukuthi bakhuluma futhi baxhumana kahle ngoLimi lwabo Lwebele. Esimweni esinjalo uthisha kumele agqugquzele abafundi ngokubaluleka kokwazi izilimi ezahlukeneyo, nokuthi anikeze abafundi imisebenzi ehehayo ibeinezimfundiso ezidingekayo futhi ikwazi nokumakha umfundi ukuze agqugquzeleke. Uthisha kufanele angadikibali kodwa abe nesineke,

anikeze abafundi imiphumela yabo yomsebenzi ngaso sonke isikhathi. Abafundi batshelwe ukuthi izinselelo zabo zikuphi, aphinde abakhuthaze ukuze baluthande ulimi lwesiZulu. Okunye esingakuncoma ukuthi uthisha asebenzise izindlela zokufundisa ezizonikeza abafundi ithuba lokubamba iqhaza baveze amakhono abo, bakwazi nokuthi banconywe ukuze indlela abazibuka ngayo ekilasini lesiZulu ibe yinhle.

UBUNGOTI BOKWAZI ULIMI (*PROFICIENCY IN THE LANGUAGE*)

Kuhle ukuba umfundi aqale ngokwazi uLimi lwakhe Lwebele ukuze kube lula ukuthi afunde uLimi lwesibili. Lo mbono ufakazelwa nangu-Horn (2007) lapho ethi:

The processing of information in the home language enhances the transfer of concepts to the second language. Knowledge of the basic concepts in the home language reduces the fear and the frustrations the L2 learners may experience when learning the second language.

Lo mbono ongenhla ubalulekile kothisha abafundisa ulimi ngoba izinselelo zokungaphumeleli kahle olimini zidalwa yikho ukungabi nolwazi lolimi Lwebele kubafundi. Enhlololwazini nabahlanganyeli bolimi lwesiZulu kuvelile ukuthi abanye babazali bezingane ezifunda uLimi lwesiZulu abangamaZulu baveteza isiNgisi nabantwana babo. Bakwenza lokhu ngoba becabanga ukuthi isiNgisi singcono kunesiZulu kanti yilapho sebulala ulimi Lwebele olubalulekile kubantwana babo. Engingakuncoma ukuthi uma sindawonye singamaZulu sikhulume ulimi lwethu Lwebele isiZulu, kuthi uma sesifuna ukuxhumana nabangasazi isiZulu kube yima sikhuluma isiNgisi. Lokhu asikwenzele ukuthi nezingane zethu ezimnyama ezingamaZulu ziziqhenye ngolimi lwazo, ukuze nothisha bangabi nezinselelo ngisho nakubo kanye abafundi abangamaZulu uma befundisa. NgokukaMoonsamy (1995) izilimi zabamnyama azinikezwa ithuba elanele ezikoleni ukuze

zithuthuke njengolimi Lwebele ezinganeni ezimnyama. Inselelo ebhekene nothisha evumelana nombono kaMoonsamy (1995) yileyo yokunikezwa isikhathi esincane kwesiZulu ohlwini lwezifundo ezikoleni, lapho othola ukuthi uthisha wesizulu ubona abafundi kathathu kumbe kane esontweni. Njengokusho komunye wabahlanganyeli othe ibanga lesi-8 nelesi-9 ulibona kathathu emva komjikelo wezinsuku eziyisi-8. Lokhu kwenza ukuthi noma usubabona abafundi bebesebekhohliwe ngisho nenancingcine nikwenzile. Kungakuhle ukuthi ulimi lwesiZulu lunikezwe isikhathi esifanayo nezinye izifundo noma okungenani uthisha wesizulu ababone zonke izinsuku abafundi. Enye yezingqinamba zokuhluleka kwabafundi ukukhuluma isiZulu yikona ukuthi abasitholi isikhathi esiningi sokulukhuluma noma sokulufunda ulimi lwesiZulu.

IZINCOMO EZIBHEKISWE EMNYANGWENI WEZEMFUNDO

- a. Othisha abafundisa isiZulu uLimi Lokuqala Lokwengeza bakhala kakhulu ngokuthi izincwadi abafundisa ngazo akuzona ezibhalelwe abafundi abakhuluma isiZulu uLimi Lwesibili nabalufunda njengolimi Lokuqala Lokwengeza. Ngokusho kwabo izincwadi ziba ngezilukhuni kumbe zibe ngezilula kakhulu lokho okunikeza othisha inselelo emakilasini uma befundisa. Izincomo maqondana nohlobo lwezincwadi ezifundwa ngabafundi besiZulu uLimi Lokuqala Lokwengeza singathi uMnyango Wezemfundo kumele ugqugquzele ababhali ukuthi babhale izincwadi zalolu hlobo lwabafundi. Okunye okungenziwa ukuthi kusetshenziswe bona othisha boLimi Lokuqala Lokwengeza ukuthi babhale izincwadi abangazisebenzisa uma befundisa. Lo mbono ungasiza ekunqandeni inselelo yokwentuleka kwezincwadi zabafundi boLimi Lokuqala Lokwengeza, kanti nabafundisi bangasebenza ngokuzethemba nokukhululeka.
- b. UMnyango Wezemfundo kufanele ugqugquzele ukuthi kube nemihlangano yokucobelelana (*workshops*) eqondene ngqo nothisha abafundisa isiZulu uLimi

Lokuqala Lokwengeza ezikoleni lapho abafundi bexube izinhlanga, ngokwenza lokho othisha balezi zikole bayokwazi ukucobelelana ngezinkinga zabo nangendlela abangafundisa ngayo isiZulu kubafundi babo. Lokhu kufanele kube ngokuqhubekayo ukuze ukufunda nokufundisa kuqhubeke ngendlela.

- c. Enye yezinselelo ngeyesikhathi esinikezwa uLimi lwesiZulu kulolu hlobo lwezikole. Othisha abangabahlanganyeli bayibekile le nselelo yesikhathi, omunye uthe abafundi ubababona kabili noma kathathu emva komjikelo wezinsuku eziyisi-8 (*eight day cycle*). Ngaleso sikhathi umfundi usuke esekhohliwe umsebenzi ababewenzile sekuzofanele uthisha aqale phansi futhi. Lokhu kudla isikhathi esivele sisincane. Kungancomeka uma uMnyango Wezemfundo unganikeza isiZulu isikhathi esilinganayo nesiNgisi njengoba umqulu *iNational Policy Framework* (2002) uthi izilimi zabomdabu nazo zinelungelo elifanayo nezilimi zabamhlophe.
- d. Okunye okungakuhle ukuthi izikole zivakashelwe njalo ngabeluleki bolimi (*subject advisors*) ukuze kubekhona ukuxhumana nabaphathi bezikole nokuthi kungabasiza othisha ekutheni bakwazi ukuveza izikhalo zabo isikole nesikole. Okuzothi-ke abeluleki bolimi bathintane nomphathisikole nomkhandlu wesikole kulungiswe izinselelo isikole nesikole esibhekene nazo, ngoba enye yezinselelo uthisha wesiZulu abanayo eyokuthi angabi nomkhulumeli esikoleni. Lokho kwenziwa wukuthi inhloko yomnyango wolimi (HOD) ngumlungu noma indiya esikoleni alazi lutho ngesiZulu libekiwe-nje futhi alizihluphi nakancane.
- e. Kungancomeka futhi uma ngabe uMnyango Wezemfundo ungase uhlangane nothisha othishanhloko, abazali nezazi zolimi uma uhlela ukuguqula indlela yokufundisa ukuze bonke abathintekayo bazi ukuthi yini ezoqhubeka esifundweni nokuthi yini elindeleke kothisha, abafundi, abaphathizikole kanye neqhaza elilindeleke kubazali.

IZINCOMO EZIBHEKISWE EZIKOLENI

- a. Izikole kufanele zibe nezikhathi lapho othisha bezoqeqeshwa khona njalo (*in-service training*), labo thisha bangaqeqeshelwa khona esikoleni kubizwe abantu abanekhono nolwazi lolimi ukuze othisha bahlale benolwazi lwezinto ezenzekayo esifundweni sabo. Baphinde bavuseleleke ezindleleni ezintsha zokufundisa.
- b. Ezinye izikole zisasebenzisa indlela endala (*traditional curriculum subject time*) lapho beklama isikhathi sezifundo. Kufanele ukuthi izikole ziqikelele ukuthi zihambisana nesikhathi zisebenzise isikhathi njengokuyala kwe-NCS, ukuze zonke izifundo zithole isikhathi esifanele sokufunda nokufundisa.
- c. INhloko yomnyango wolimi (HOD) kufanele izinike isikhathi nazo zonke izilimi kungabi khona uthisha ozibona enganakiwe nolimi alufundisayo.

IZINCOMO EZIQONDENE NOTHISHA BOLIMI

- a. Kufanele othisha basebenzisane ndawonye njengeqembu elilodwa esikoleni. Yilowo nalowo thisha azizwe esekhaya nozakwabo. Omunye wabahlanganyeli ubeke ukuthi uma benze izinto ezifana nosuku lwamasiko, othisha laba bezinye izinhlanga abafiki ukuzobahalalisela noma ukuzobuka. Lokhu kwenza bona bazizwe bengamukelekile. Omunye wothisha wathi uma kwenzekile waphutha esikoleni othisha laba bezinye izinhlanga abangozakwabo bayathukuthela ngoba bathi amakilasi esiZulu anomsindo. Esimweni esinjalo kuyacaca ukuthi ubunye abukho. Kufanele othisha bafunde ukwamukelana nokusebenza bemunye belekelelana kukho konke emsebenzini wabo.
- b. Kumele ukuthi othisha babe nemihlangano yamakomiti ezifundo zabo. Kulawo makomiti yilapho bezobonisana ngezinto eziningi njengakho-nje ukuba nomsindo

kwamakilasi esiZulu. Bazochazelwa nangezindlela ezintsha zokuhlola abafundi bacobelelane ngokuningi okuqondene nolimi abalufundisayo.

- c. Othisha kufanele bafundise nezingane bazicije ukuze zikwazi ukuphendula imibuzo ngendlela lapho sekufanele babhale izivivinyo. Kufanele abafundi banikezwe ithuba ukuze bajwayele ulimi olusha abalufundiswayo. Othisha kufanele noma begxeka kodwa umfundi angazizwa sengathi useyalahlwa ngokuhluleka kwakhe, lokho okungaze kumenze adikibale nokuzama ngokuzimisela. Kufanele othisha bagxeke ngokwakhayo.
- d. Okunye kufanele othisha bafunde ukuba nesineke nabafundi boLimi Lokuqala Lokwengeza ngoba lolu hlobo lwabafundi lusebangeni lokukhula lokuba yintsha. Intsha ingabantu abadubayo, abasheshayo ukuphoxeka, ababona ngokushesha ukuthi sebenziwa izilima. Ngakho uthisha ofundisa abafundi asebesebangeni lokuba yintsha, kufanele abenokubekezela angasebenzisi udlambedu uma efuna umsebenzi wakhe, kodwa akabe nguthisha ozokhombisa ukuthi uyabahlonipha abafundi nabo abafundi bazomhlonipha.
- e. Othisha kungakuhle ukuthi bajwayeze abafundi ukuthi basebenze ngokuzwana, lokhu bangakwenza ngokuthi babafundise ukusebenza njengeqembu. Ukwenza lokho kuzobanciphisa ubandlululo emakilasini abo ngoba yilowo nalowo mfundi uzobe azi ukuthi uyamdinga omunye ukuze iqembu liphumelele.
- f. Okunye abangakwenza othisha ukuba bahlele izinsuku zokuvakashela izindawo ezinamagugu esintu, kuthi kungabuywa lapho abaphonsele umsebenzi ozohlola ngakho konke abakubonile nabakwenzile, mhlawumbe babhale indaba ngohambo lwabo, inkulumompendulwano phakathi kwakhe nomngani wakhe abangayenza ekilasini, njll.
- g. Babize umhlangano nabazali babafundi boLimi Lokuqala Lokwengeza babonisane gemisebenzi eyenziwa ngabafundi. Ukuze nabazali bazibandakanye uthisha

angacela ukuthi kukhulunywe ngesiZulu acele abafundi ukuthi batolikele abazali babo uma bengasaqondi abakukhulumayo.

IZINCOMO EZIBHEKISWE KUBAZALI

- a. Kungancomeka kakhulu uma ngabe abazali babafundi abafunda isiZulu uLimi Lokuqala Lokwengeza bengakubeka emahlombe abo ukuthi bagqugquzele izingane zabo ukuthi zifunde isiZulu ngokuzimisela. Baphinde futhi abazali bagcizelele kubantwana babo ukuthi bangagcini ngokusifunda esikoleni kuphela isiZulu kodwa basikhulume nasemakhaya. Nabo abazali bakhulume ngesiZulu kwenzele ukubakhuthaza abantwana babone ukuthi ayikho into embi ngokufunda ulimi lwesiZulu.
- b. Okunye okufanele abazali bakwenze ukubheka ukuthi yimiphi imisebenzi abayenzayo esikoleni ikakhulukazi ekilasini lesiZulu, noma ngabe umzali akasazi isiZulu umntwana uyozimisela ngoba engafuni ukuthi umzali wakhe abone ukuthi uyafeyila ekilasini.
- c. Kungakuhle uma umzali engeke akhulume kabi ngothisha wesiZulu phambi kwengane, futhi angalugxeki ulimi lwesiZulu enganeni yakhe. Kungancomeka uma ezokhombisa ukuluhlonipha ulimi lwesiZulu aphinde ahloniphe nothisha walo.
- d. Kubazali abangamaZulu kungancomeka ukuthi uma besekhaya umzali akhulume nengane yakhe ngolimi lwayo lwesiZulu. Iningi labazali abamnyama abangamaZulu kufanele baqale batshele izingane zabo ukuthi akukho lutho olubi uma wazi ulimi lwakho nemvelaphi yakho yokuba ngumZulu okhuluma isiZulu nofunda sona isiZulu. Abazali kumele bayikhuze into yokuhamba bekhuluma isiNgisi abantwana abamnyama ngisho bebodwa kungekho mlungu. Kufanele kugqugquzelwe ukuzigqaja ngobuzwe kanye namasiko esintu sethu ezinganeni ezingamaZulu.

Abantwana kufanele batshelwe ngabazali babo ukuthi kuhle ukwazi izilimi ezahlukenene kodwa kubi ukulahlekelwa ulimi lwakho nobuzwe bakho.

ISIPHETHO SOCWANINGO

Lolu cwaningo luqhutshwe ezikoleni ezimbili ezisesiyingini sasePhayindane, eNingizimu yeTheku esifundazweni saKwaZulu-Natali. Izikole ezikhethiwe bekuyilezo ezinabafundi abaxube izinhlanga. Lezi zikole zazaziwa ngokuthi ngama-*Model C* esikhathini sakudala kusabuswa izwe ngobandlululo. Othisha abangabahlanganyeli bafundisa kuzo lezi zikole, labo thisha bakhethwe ngenxa yokuthi sebefundise kulezi zikole iminyaka eminingi futhi bangothisha asebekhiqize imiphumela emihle kulezi zikole yize kunezinselelo ababhekana nazo.

Lolu cwaningo beluphenya izinselelo ezibhekana nothisha abakhuluma isiZulu uLimi Lwebele lapho befundisa isiZulu uLimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu njengoLimi Lwesibili Lokwengeza. Kuvelile kulolu cwaningo ukuthi impela othisha bayabhekana nezinselelo kodwa banazo izindlela abazixazulula ngazo. Umcwaningi ukhombisile naye izincomo ezingenziwa ngothisha, uMnyango Wezemfundo kanye nabaphathi bezikole imbala.

Lolu cwaningo lusengaqhutshwa ngoba imiphumela etholakele ngetholakale kothisha abahlanu abafundisa esiyingini sasePhayindane, esifundazweni saKwaZulu-Natali. Kusengenzeka ukuthi luqhutshwe lolu cwaningo kwesinye isifundazwe nesinye isiyingi.

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Uhla lezincazelo zamagama

Ucwaningo ----- Research

Injulalwazi -----Theory

Izazizolimi -----Linguists

IsiZulu uLimi Lwebele -----IsiZulu Home language

IsiZulu uLimi Lokuqala Lokwengeza -----IsiZulu First Additional language

IsiZulu uLimi Lesibili Lokwengeza -----IsiZulu Second Additional language

Abahlanganyeli ----- Participants

Izinselelo -----Experiences/ Challenges

Inhlololwazi -----interview

Isivivinyo socwaningo -----Pilot Study

Inhlololwazi esakuhleleka----- Semi structured interview

Inkambiso yocwaningo ----- research ethics

Izindlela zokuqoka ----- sampling

Ucwaningo Lotho ----- case study

Ucwaningo Lwesimo sotho ----- qualitative

Ipharadayimu yomhumusho -----interpretive paradigm

ISiyingi sezemfundo -----District

Izindlela zokuqoqa ulwazi ----- data collection methods

Umklamoz nezindlela zocwaningo ----- research design

Uhlaka lwenjulalwazi-----theoretical framework

Isikhathi esimqoka solwazi lolimi-----Critical period for acquisition of a language

Ukuzimbandakanya-----immersion

Indlela yemvelo -----the natural approach

Ubuliminingi obususayo-----subtractive multilingualism

Ubuliminingi obengezayo-----additive multilingualism

Inhlololwazi esamibuzo ebhalwe phansi -----questionnaires

Ukuqhutshwa kwenhlololwazi -----interview process

Isahluko -----chapter

Ukuzimbandakanya ----- Immersion

Ubuliminingi ----- multilingualism

INHLOLOLWAZI NOTHISHA ABANGABAHLANGANYELI

Inhlololwazi nothisha wokuqala

Ngikhuluma noSkhumbuzo ongomunye wabahlanganyeli bocwaningo. USkhumbuzo unguthisha kwesinye sezikole ezibambe iqhaza kulolu cwaningo. Ngiyabonga ukuthi uvume ukubamba iqhaza kulolu cwaningo. Ngizokubuza imibuzo embalwa ngicela ungiphendule ngokolwazi onalo.

Yiziphi izinselelo obhekana nazo uma ufundisa abafundi abakhuluma isiZulu njengolimi Lwesibili futhi benamasiko ahlukene.

Izinselelo ziningi futhi zihlukene kuya ngokuthi ingane ikhuliswe kanjani kubo. Ezinye izingane zabamhlophe zikhule zazi ukuthi umuntu onsundu yisisebenzi, akasoze aziphatha. Kanti ezinye zikhuliswe ngenhlonipho nokuthi umuntu omdala kuwena uyamhlonipha. Izinselelo ngibhekana nazo ngokwehlukana kwazo, ingane ngiyayifundisa ukuhlonipha ngokuthi ngiyihloniphe mina kuqala nayo izongihlonipha uma ibona ngiyihlonipha.

Ubhekana kanjani nezinselelo zobuzwe nokucwasana

Uma ngifundisa angibheki ibala lomfundi ngifundisa izingane ngendlela efanayo noma imhlophe, ibomvu kumbe insundu kimina zonke izingane ziyafana yiyona ndlela engixazulula ngayo ubuzwe nobuhlanga.

Ngabe ulimi Lwebele lwabafundi lunawo yini umthelela emisebenzini yabo yesiZulu

Yebo, abafundi bethu banolwazimagama oluncane kakhulu lwesiZulu, bavamise ukuthi basebenzise amagama olimi Lwebele uma benenkinga yokuchaza okuthile. Ngibasiza ngokuthi ngibanikeze upelomagama njalo ngesonto ukubakhuthaza ukuba bafunde isiZulu.

Yiziphi izindlela zokufundisa ozisebenzisayo uma ufundisa isiZulu ulimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu njengolimi Lwesibili?

Esikoleni sami abafundi siye sibahlalise ngamaqoqo ngendlela yokuthi bakwazi ukusizana. Mina njengothisha nginikeze yilelo qoqo umsebenzi owenza ukuba baqhudlane bodwa ngaleyo ndlela wonke umfundi uyazinikela ukuze angadicileli iqoqo lakhe phansi.

Ngabe bunjani ubudlelwano phakathi kwakho njengothisha nabafundi?

Ubudlelwano bami nabafundi buqala bungabibuhle kuye ngokuya buguquke ngenkathi unyaka uqhubeka. Uma sisaqala abafundi ikakhulukazi abamhlophe baba nokungangethembi kuthi lapho sesifunda bebona nendlela engikhuluma ngayo nabo, baqale ukuncibilika emva kwalokho buba buhle impela ubudlelwano.

Ngabe iyiphi inhloso ebekwa ngabafundi yokuba bakhethe ukufunda isiZulu?

Kwesami isikole abafundi abakhethi isiZulu ngoba besithanda emabangeni esi-8 nesi-9, baphoqwa yipholisi yesikole ethi ebangeni lesi-8 nelesi-9 kufanele umfundi afunde zonke izilimi ezikhona esikoleni isiNgisi, isiBhunu nesiZulu. Baze bakhethe ebangeni le-10 (grade 10) ngoba umfundi esebona yena ukuthi usebenza kangcono kusiphi isifundo.

Ngabe umsize kanjani umfundi uma edikibala?

Mina ngiyayibheka inkinga kuqala ukuthi idalwa yini, uma kuyisifundo sami ngiyamsiza umfundi ngokumnikeza isikhathi sakhe yedwa nami uma isikole sesiphumile. Uma kuqondene nokunye okungaphathelene nesikole nalapho ngiyamsiza uma ngikwazi.

Kukhona okuthokozisayo ngokufundisa isiZulu uLimi Lokuqala Lokwengeza?

Yebo ubunye obubakhona ekilasini buyathokozisa.

Ngiyabonga Mnumzane ngosizo lwakho.

Inhlololwazi nothisha wesibili

Ngisesikoleni lapho ngihlele ukuqhuba inhlololwazi nothisha ofundisa isiZulu uLimi Lokuqala Lokwengeza. Igama likathisha nguXolile usenesikhathi eside efundisa lolu limi kulesi sikole.

Ngabe yiziphi izinselelo obhekana nazo uma ufundisa abafundi abakhuluma isiZulu njengolimi Lwesibili futhi benamasiko ahlukene?

Nginazo izinkinga kodwa engikwenzayo ukuthi ngiyaye ngiludayise ulimi lwesiZulu, ngokuthi ngitshele abafundi ngokubaluleka kwamasiko ami njengoMzulu. Ngiye ngicele nabo bangitshele ngawabo amasiko, uma sebeqedile siye sivumelane ngokuthi olwabo ulimi nesiko lubalulekile kanti nelami isiko nolimi lubalulekile. Emva kwalokho angibi nenkinga yokuhlonishwa kolimi lwesiZulu, konke kuhamba kahle.

Ubhekana kanjani nezinselelo zobuzwe nokucwasana

Kwesami isikole abafundi bahlala ngababili umfundi omnyama nomhlophe kumbe indiya nekhuladi. Angikuvumeli ukuhlala ngamaqoqwana ngokobuhlanga. Umfundi ufunda ukusebenzisana nalowo mfundi oseceleni kwakhe.

Ngabe ulimi Lwebele lunawo yini umthelela emsebenzini yabafundi yesiZulu

Yebo, lunawo umthelela uma umfundi esephelelwe ulwazimagama esiZulu umbona esephohloza ulimi lwakhe lwebele. Mina ngibakhuthaza ngokuthi bazejwayeze ukukhuluma nabafundi ubangamaZulu nasemakhaya bakhulume nabasizi ngaso isiZulu.

Yiziphi izindlela zokufundisa ozisebenzisayo uma ufundisa isiZulu uLimi Lokuqala kubafundi abakhuluma isiZulu njengolimi Lwesibili.

Ngisebenzisa izindlela ezahlukeni kuye ngokuthi yimuphi umphumela engiwufunayo ngaleso sikhathi. Uma ngifuna bafunde ukwethula inkulumo ngesiZulu ngokuzethemba, umfundi ngimnika isihloko azokhuluma ngaso kokunye azikhethele yena isihloko

asithandayo bese abanye ekilasini bempheka ngemibuzo. Ngaleyo ndlela uyaphoqelesa ukuphendula imibuzo ngesiZulu. Lokho kuyamsiza ekwakheni imisho nasekukhuliseni ulwazi lwakhe lwesiZulu.

Ngabe bunjani ubudlelwano phakathi kwakho nabafundi

Ngingathi buhle kakhulu ngoba abafundi abasezikoleni kule mihla izingane ezizalwe iNingizimu Afrika isikhululekile abanalo ulwazi lobandlululo. Abantu abathanda ukubona lobu budlelwano ngabazali abakhuluma kabi ngolimi lwesiZulu ezinganeni zabo nabazifundisa ukuthi zizonde abantu abansundu kodwa akukubi kangako.

Ngabe iyiphi inhloso ebekwa ngabafundi yokuba bakhethe isiZulu.

Izingane zikhetha isiZulu ngezinhloso ezahlukene. Abanye bakhetha isiZulu ngoba befuna ukukhombisa ukuthi bangalwazi lolu limi lwesiZulu kanti abanye basifunda ngoba benothando lwaso kokunye bayazi ukuthi imisebenzi abafuna ukuyenza idinga ulwazi lwaso isiZulu.

Ngabe usizwa kanjani umfundi uma edikibala

Ngiyamkhuthaza ngimnike nesikhathi sokumfundisa esengeziwe uma kunesidingo.

Kukhona okuthokozisayo ngokufundisa isiZulu uLimi Lokuqala Lokwengeza?

Kuyathokozisa kakhulu ukubona ezinye izinhlanga sezikhuluma ngokukhululeka uLimi lwesiZulu.

Ngiyabonga ngesikhathi ongiphe sona.

Inhlololwazi nothisha wesithathu

Ngisesikoleni somunye wothisha ongumhlanganyeli walolu cwaningo uMnumzane Ndebele. Uthisha uNdebele usefundise iminyaka elishumi kulesi sikole esixube izinhlanga.

Yiziphi izinselelo obhekana nazo uma ufundisa abafundi abakhuluma isiZulu njengolimi Lwesibili futhi benamasiko ahlukene.

Ngikholwa ngukuthi amasiko nolimi kuyahambisana ngakho nami njengothisha ngiyazihlupha ukuthi ngazi amasiko abafundi bami ukuze ngibaqonde kangcono ngaphambi kokuba ngibatshela ngolwami ulimi namasiko alo. Uma sesifike kulokho nabafundi ayibi khona nencane inkinga.

Ubhekana kanjani nezinselelo zobuzwe nokucwasana?

Njengothisha nomphathi wekilasi yimina okufanele ngibe yisibonelo kubafundi ngokubaphatha ngokufanayo. Izingane ziyakufunda ukuthi wena uziphatha kanjani bese zilandela indlela owenza ngayo. Nginyaqikelela ukuthi ngibaphatha ngokufanayo yingaho ngingenayo inking yobuhlanga nokucwasana.

Yiziphi izindlela zokufundisa ozisebenzisayo uma ufundisa isiZulu uLimi Lokuqala Lokwengezakubafundi abakhuluma isiZulu njengoLimi Lwesibili?

Njalo ngoLwesihlanu siba nosuku lokwethulwa kwenkulumo nezingxoxo ngobekwenzeka ngalelo sonto ezweni lonke. Abafundi yilapho besina bededelana bethula inkulumo kumbe bakhethe isihloko okuzoxoxwa ngaso ekilasini. Ukuze wonke umfundi azimisele kuba nemiklomelo yamamaki ngakho bathi befunda ukuzethemba esiZulwini bebe befunda nokusetshenziswa kolimi nemvumelwano kanye kanye.

Ngabe kunjani ubudlelwano phakathi kwakho nabafundi?

Uma unguthisha ugqoka amajazi ahlukene. Kufanele abafundi bazizwe besekhaya ekilasini lakho. Uma umfundi efuna usizo lwanoma yini njengothisha yazi ukuthi ukhonela lokho ngoba abafundi bahlala nawe amahora amaningi kunabazali phakathi nesonto. Njengothisha kubalulekile ukuthi ngibafundise indlela enhle yokuphila nabantu bonke.

Ngabe iyiphi inhlobo ebekwa ngabafundi yokuba bakhethe isiZulu?

Abafundi bayazi ukuthi imisebenzi eminingi uma uzosebenza nomphakathi udinga ulwazi lwesiZulu ikakhulukazi kulesi sifundazwe. Okunye abafundi bafisa nokwazi ulimi lwabo njengaMazulu. Abanye bavela emazweni angaphandle babona isiZulu singcono kunesiBhunu.

Ngabe usizwa kunjani umfundi uma edikibala?

Ngibheka umsuka wenkinga bese ngithatha isinqumo esiphusile ukusiza umfundi.

Kukhona okuthokozisayo ngokufundisa isiZulu uLimi Lokuqala Lokwengeza?

Yebo ukubona ukubumbana kwesizwe kulethwa nguwe.

Ngiyabonga ngesikhathi sakho.

Inhlololwazi nothisha wesine

Ngikhuluma nothisha wesifazane uNonhlanhla osemncane ngokweminyaka kodwa osefundise ngaphezu kweminyaka eminyaka emihlanu kulesi sikole esixube izinhlanga.

Yiziphi inselelo obhekana nazo uma ufundisa abafundi abakhuluma isiZulu njengoLimi Lwesibili futhi benamasiko ahlukene?

Inkinga engibanayo eyafundi abangakhombisi inhlonipho ngenxa yokubukela phansi umuntu wesifazane. Lokhu indlela ezinye izinhlanga ezikhulisa ngayo izingane zabafana njengesizwe samaSulumane. Engikwenzayo ukuchazela abafundi ukuthi nginguthisha ukuze baphumelele futhi balwazi ulimi lwesiZulu kufanele bangihloniphe njengoba name ngibahlonipha.

Ubhekana kanjani nezinselelo zobuzwe nokucwasana?

Ngigcizelela ubunye ekilasini. Engikwenzayo ngihlanganisa abafundi babe ngamaqoqwana axubile kube nomholi oyedwa abazikhethela yena. Uma kunezivivinyo ngimemezela iqembu eliwashaye wonke ekhanda, lokhu kwenza ukuba basizane ngezikhathi zonke.

Ngabe uLimi Lwebele lunawo yini umthelela emisebenzini yabafundi yesiZulu?

Yebo lunayo. Okubuhlungu ukuthi asibi khona isikhathi esanele sokuthi uthisha aqondane nale nkinga ngenxa yokuthi isikhathi esinikezwa isiZulu ohlwini lwezifundo sincane kakhulu. Mina izingane ezifunda isiZulu ngizibona kathathu ezinsukwini eziyisishangalombili. Inkinga kuthi noma uzamile walungisa amaphutha abafundi kuthathe isikhathi eside ukuthi uphinde ubabone futhi uthole ukuthi sebekhohliwe nomsebenzi ebeniwenza.

Yiziphi izindlela zokufundisa ozisebenzisayo uma ufundisa isiZulu uLimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu njengoLimi Lwesibili?

Ngisebenzisa indikimba ethile abazoyaziabafundi kuthi kuleyo ndikimba ngiyehlukanise ngemiphumela ngqo. Akusizi ukuthi usebenzise indikimba izingane ezingenalwazi lwayo. Abafundi ngiyabadedela basebenze ngamaqoqo abo akubinankinga uma ngenza ngale ndlela.

Ngabe kunjani ubudlelwano phakathi kwakho nabafundi?

Uma izinkinga zisombululeke unyaka usaqala ayibikhona inkinga. Ngiba uthisha abafundi banginike inhlonipho efanele. Kumanje ubudlelwano buhle.

Ngabe iyiphi inhloso ebekwa ngabafundi yokuba bakhethe isiZulu?

Iningi labo kulesi sikole bathi bayasithanda isiZulu.

Ngabe usizwa kunjani umfundi uma edikibala?

Ngiyaye ngixoxisane naye umfundi ukuze ngithole ukuthi inking idalwa yini. Ngithathe isinqumo uma sengazi ukuthi angasizwa kunjani.

Kukhona okuthokozisayo ngokufundisa isiZulu uLimi Lokuqala Lokwengeza?

Kumnandi uma unekilasi elikhuthele yize kukhona izinkinga ezahlukenene njengalezi engibalule ngenhla kodwa kuyathokozisa ekugcineni.

Ngiyabonga ngethuba ongiphe lona

Inhlololwazi nothisha wesihlanu

Ngisesikoleni samabanga aphakeme lapho nginenhlololwazi nothisha ofundisa isiZulu uLimi Lokuqala lokwengeza, lowo nguScelo. Usesebenze iminyaka engaphezu kweyishumi kulolu hlobo lwezikole.

Yiziphi izinselelo obhekana nazo uma ufundisa abafundi aakhuluma isiZulu njengoLimi Lwesibili futhi benamasiko ahlukene.

Amasiko abalulekile ukuze umuntu afunde ulimi udinga ukwazi amasiko alolo limi. Mina njengothisha wesiZulu kumele ngilidayise lolu limi kubafundi ukuze baluthande. Engikwenzayo uma unyaka uqala ngiyaye ngihlele uhambo nabafundi besiZulu. Kulolo hambo sivakashela izindawo zombukiso lapho abafundi befunda kalula ngesizwe samaZulu kanye namasiko aso. Okunye ngifika namaDVD akhombisa impilo yesizwe samaZulu. Nabo abafundi ngiye ngithi abenze okufanayo bangazise ngamasiko abo, lokhu kwenza ukuthi sazane kangcono nabafundi bami.

Ubhekana kanjani nezinselelo zobuzwe nokucwasana?

Lokhu engithe ngiyakwenza ekuqaleni kuyangisiza kakhulu nakhona ekulungiseni ukucwasana. Okunye uma ngifundisa angibuki uhlanga, ingane iyefana nenye kwelami ikilasi.

Ngabe uLimi Lwebele lunawo yini umthelela emisebenzini yabafundi yesiZulu?

wolimi

Lunawo kodwa yiwona msebenzi wethu ukufundisa izingane ukuthi zingaxubi izilimi. Umthelela woLimi Lwebele uvela kakhulu ekutheni abafundi abanalo ulwazi oluningi lwesiZulu nokuthi kwazona izingane ezikhuluma isiZulu zifaka ulim lwesiNgisi uma zikhuluma ngisho zizodwa. Lokhu kwenza ukuthi nalaba abanye babone ukuthi ayikho inkinga uma zifaka ulimi lwazo Lwebele.

Yiziphi izindlela zokufundisa ozisebenzisayo uma ufundisa isiZulu uLimi Lokuqala Lokwengeza kubafundi abakhuluma isiZulu njengoLimi Lwesibili?

Ngigqugquzela ukuthi abafundi bahlale ngababili kodwa kube nokuxubana ngokobuhlanga. Izindlela zokufundisa ngisebenzisa lezo ezibhekekile ezikoleni. Ngigqugquzela ukuthi abafundi bakhulume isiZulu ekilasini nasemakhaya ukuze kwenyuke ulwazi lwalolu limi.

Ngabe bunjani ubudlelwano phakathi kwakho nabafundi?

Buhle ngoba ngibaphatha ngokunayo kanti futhi ngiyabahlonipha.

Ngabe iyiphi inhloso ebekwa ngabafundi yokuba bakhethe isiZulu?

Abafundi bathi bayaluthanda ulimi lwesiZulu futhi bafuna ukulwazi ukuze bakwazi ukuzikhulumela nabasebenzi babo uma sebengodokotela nabammeli. Abanye abafundi bafuna ukuthi babukwe njengabantu abangenabandlululo ngoba befunda isiZulu.

Usizwa kanjani umfundi uma edikibala?

Mina ngimnika usizo emva kokuba yena eseshilo ukuthi udinga usiko olunjani. Kokunye umfundi uyafihla ukuthi udinga usizo. Ngiyamgqugquzela umfundi ukuthi azisholo yena ukuthi udinga usizo.

Kukhona okuthokozisayo ngokufundisa isiZulu uLimi Lokuqala Lokwengeza?

Yebo kumnandi ukubona ingane efike ingazi lutho ngolimi lwesiZulu isiphumelela ekupheleni konyaka.

Ngiyabonga.

